ZIONS HERALD

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NOVEMBER 20, 1946

FOR THIS WEEK'S THINKING

BEN MORRIS RIDPATH, minister of the First Methodist Church, Joplin, Missouri, tells the story of "Edwin Holt Hughes—Bishop of Methodism."

CLARENCE TUCKER CRAIG, professor of New Testament language and literature, Yale Divinity School, delivered the address "Translating the Bible for Today" at the November meeting of the Boston Methodist Social Union.

TYLER THOMPSON, minister of the Weston, Mass., Methodist Church, discusses our American internationalism.

PLUS POETRY, HIGHLIGHTS ON CHRISTIAN EDUCATION, COMMENTS FROM OUR READERS, TIMELY EDITORIALS, and NEWS OF THE RELIGIOUS WORLD.

READERS WRITE

Crispus on Capitalism

Thank you, cousin Herodian, for sending me the letter by the brother who is "burned up" over my remark that the free-enterprise system is basically unchristian. I hope he won't feel I am facetious when I say I hope he keeps on being "burned up"until he gets a clearer understanding of the fundamentals of the Christian faith.

I have said before, and I repeat it here, that it is amazing how well some Christian business men can carry on within the framework of an economic system which basically denies the Christian principles of unselfishness, righteousness, justice, goodwill and love. Let it be said again that there are many, many fine people who, as individuals are splendid examples of Christian goodness. (Our "burned up" brother may be one of them.) I personally know a few. But they are Christians in spite of an economic system that is basically unchristian. All of us are caught within the framework of this system and have to do business according to its rules. To say that a system is basically unchristian is not the same as saying that everything it practices, or which may have resulted from it for good, is unchristian. One would be blind if he could not see any good in a slave system, or feudal system, or socialist system, or capitalist system. They all produce goods which must be recognized. Only a blind man could not see any good in communism. What is true of systems may be true of individuals. Some very bad people may perform a few splendid deeds. On the other hand some very fine people may, because of ignorance, perform unjust and bad acts.

So, let's not confuse the issue. A system has to be judged not by a few good things it may have or produce but rather by its total impact upon society. The fact that we've had two so-called world wars within one generation indicts our economic system as fundamentally contrary to the Moral Law. Communism as well as capitalism must share in this same indictment. Both systems put property above man. These are bound, in the long run, to destroy themselves and institutions founded upon them because they run contrary to the fundamental Christian principle of the supremacy of personality to mention but one principle. From this emanates many matters of decision pertaining to the fortunes of mankind, such as child labor, class struggle, national sovereignty, imperialism, equal justice, ect., etc. In the light of the decisions being made in these fields today anyone who can say that our free enterprise system is Christian has what seems to this writer to be a non-New Testament conception of what is basically Christian. It may be typically American but it can hardly be fundamentally New Testamental.

—Crispus

Harmonious Brickbat

Usually my letters to you contain a brick, but this one encloses a check for $10 for your Zions Herald Associates Fund. Besides my own subscription, I also pay for two good ministers, both of whom have their feet on the ground.

I take five religious papers and Zions Herald is read more thoroughly than any of the others, and, I must say, the articles with which I entirely disagree are often read several times.

I do not like much union propaganda neither do I think the article by the socialist Rev. Charles Webber was worth your space. The article a few weeks ago telling of the union convention in Canada would lead one to believe that the unions really love their black members. They love their union dues and honestly, does it go any farther?

The other day I met the Rev. Webber and in the course of our conversation I asked him if his work with union men in Virginia had brought any men to Christ. I couldn't get an affirmative answer but one telling of their bettered condition because of his work.

H. G. Manchester,
Winsted, Conn.

Limited to 200

Because we are holding our Zions Herald dinner in our own Wesleyan Hall, only 200 persons will be able to attend our 125th Birthday party and hear Dr. Arthur S. Flemming, United States Commissioner of Civil Service. Date is December 4th. Time is 6:30 p. m. Order your tickets at once. Send your cheque to Boston Wesleyan Association, 581 Boylston St. Boston. Cost is $1.25 per person.

The Two Portals Backfire

Zions Herald presents so much hi grade material and conducts such a desira open forum for discussion that one hesita to criticise the occasional article which gotten by the blue pencil of the editor. the "Two Portals" article in the issue of 23rd contains so much vinegar that is sho not pass un-noticed.

The first assumption in the above arti is that "Foundry" has the portal to the ki dom of God. A bit later the writer s "Christ is at the door, knocking." Evider He would like to get in. That is what kno ing means. The confusion is increased wl the writer goes on to say there is a dif ence between Christ in the "human hea and Christ in the church. I fail to unc stand the surgery which takes place at portal, for he says, "Christ (is) on the c side of his own church . . . crying, 'Let in! Let me in!' "

Another intimation is that the chu "has lost love." Does this mean the chu at large,—all except Foundry? And h about that "figure of Christ in pictured gla preaching "each night to the pass throng." Is not this a bit over drawn?

It rather irks us to have the pastor Foundry intimate that his church holds keys to the Kingdom and is the residu of love and in the same breath blast his n door neighbor as keeping open house for "Four Thralldoms." There is someth wrong somewhere. It does not make se Here is a man claiming Bishop McDow and Phillips Brooks and John Wesley as inspirers; but who could think of any one these blasting his nearest neighbor as pas Harris has done? It is sometimes possible be so close to the trees that you cannot the forest. Just what is the big idea of "Two Portals" address? Perhaps those of who read it sympathetically, but apart fr the personal magnetism of the speaker, sense its total effect better than those w heard it.

The address either purposely or unkn ingly carries a number of erroneous conc tions. However popular it may be to t designate it, the Russian government is a communist government. It is a So government. There is more of democracy this than the average American is willi to admit. The average American is f minded. He does not know the true con tion because the prejudiced public press withheld the facts from him and m "rabble-rousers" have deceived him. In village and local elections in Russia, ev citizen, regardless of race, religion or litical belief is permitted to nominate a vote, by secret ballot, for whom he n please. This is more than we can say of own beloved country. And while no may be warranted in making an arbitr statement on the matter it is probably t that the average citizen in Russia has criticism of his government than has average citizen in America.

As to the participation of the average c zen in the national government in Russia, is very similar to that of the average citiz

(Continued on page 1116)

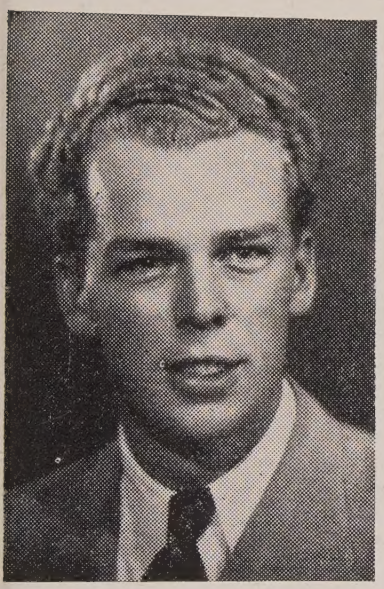
Lord! Lord!

TYLER THOMPSON

* * *

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

Matthew 7:21



The Rev. Tyler Thompson, returned missionary from Malaya, discusses the current status of our American internationalism.

* * *

Where do we stand in America today? And of what concern is it to the Christian church? We stand in a world that is drifting steadily toward an impasse which will mean strife and then chaos. It is a world which seems so fascinated by its own impending doom that it is paralyzed. And we drift with it, without desiring to go. In Europe we see the cessation of major hostilities, without peace, or any present prospect that peace will come. We see the old hatreds still aflame and new hatreds developing. In Asia we see the traditional colonial structure progressively crumbling without the preparation of any order to take its place. China presents a picture hardly more promising than complete chaos. In our own land there is division and confusion of direction.

What is our responsibility, as Americans, for this threatening situation? It is far greater than most of us like to think, for our concept of our peace-time responsibility for world order has lagged about a century behind our development as a nation. Even World War II, although it awakened us somewhat, did not produce the revolutionary change of outlook demanded by the situation. We are not exercising world leadership. Worse, we are not capable of exercising it for we don't know where we are going ourselves. To this matter we had better give attention, for we do not have long to decide.

The crucial political problem of our times is this: how can America and Russia reach a basis for genuine cooperation? I put the matter in this form, despite the fact that many will say no such basis is possible, because failure to reach it will prove fatal to the highest values in our culture. The pessimistic assumption here, even if it were true, would provide no basis for useful action. In order to see where we should go from here in respect to this and related problems, let us examine some of our mistakes of recent years. The best clue to our world-mindedness can be found in our attitude toward the Orient, for there is little doubt that the world's political center of gravity will some day lodge in Asia.

It was my lot to spend the war years in a Japanese internment camp at Singapore. There I was cut off almost completely from the outside world. Virtually all of my companions were British and I was enabled to see America through their eyes. At that time America was busy waging a war in the Pacific and some of us in the camp were busy laying plans for the post-war world. As we were all interested in Asia, plans for its future took an important place in our attention. To us it seemed so obvious as to need no argument that the day of the traditional colonial imperialism was done. What should take its place? Independence? In a day when the concept of national sovereignty had already outlived its usefulness? And amongst people not yet prepared to organize themselves in independence? It seemed much better to plan for genuine joint trusteeship providing growing self-government and local responsibility plus integration into whatever federal structure for world government should be devised. We hoped these plans of ours had their counterparts in the appropriate Allied councils. We deemed America strategically situated to take the lead in such plans. She had no contrary committments of which we were aware; Russia and China stood ready with their active support (although in no position to lead effectively themselves); the former colonial powers were not in a position to resist pressure from us in such a cause. For whatever reason (How powerful was the influence of military leaders intent in establishing our absolute sovereignty over new bases in the Pacific, and therefore opposed to anything which would subvert the colonial structure? How much was it that we were insufficiently concerned to consider that it was our business?) we failed to take the lead: the plans were not made. The harvest of bitterness and suffering which has been reaped since the war is therefore partly due to us. And, furthermore, we missed an opportunity for common action with Russia towards a good end which might have proved the entering wedge for a postwar development significantly different from that which we have seen.

But that is water over the dam. Where do we stand now? Our relations with Russia have drifted towards fixed opposition, while her already deep-rooted

suspicions of us have been progressively confirmed, in her own way of thinking. Is there anything which we can now do which will blast away this hardened suspicion and provide the basis for a new beginning? Probably not, but it may be worn away in time if we are willing to undergo a radical self-transformation. Here is the point which brings it down to us. What manner of social organization do we stand for? If we represent the kind of economic reaction which Russia attributes to us, we have much less to offer the world than they do. I do not think that is what we do represent! But before we can convince Russia —or the rest of the world—we are going to have to bring forth fruits which clearly reveal us for something other than they suppose. This means decisions on our part which have been too long delayed. It was a shock to me on returning to America to learn that "free enterprise" was still being commonly set forth as an *essential* part of our America democratic tradition. There is no doubt that it has had a strong historical association with that tradition, but its chief function in this century has been to resist the extension of the democratic process to the productive realm. We greatly fear economic regimentation, without recognizing how greatly it is already upon us—inevitably so in a technological civilization. But amongst us the power to regiment resides with the economic power, i. e., in the hands of the dominant corporations, where it is subject to no democratic reference. It is often said these days that our labor unions are too powerful. But that misses the point; the trouble is that for the most part they don't know how to use the power they have, because they are too prone to take for granted our traditional economic structure. If labor were wholeheartedly engaged in a campaign to push the policy-making control of industry steadily away from the owners towards the producers they would be serving themselves and everyone else much better than they are. British Labor has been on much sounder lines, with the result that the unfolding of current British domestic policy is about the most hopeful thing which is happening politically anywhere in the world today. This can be said without commending all aspects of current British foreign policy.To put the matter in a sentence, we need to take a decisively new direction in order to preserve and re-vitalize our cherished freedom. We must begin in earnest to rationalize our economic life under democratic control.

What does all this have to do with Russia? With our own house being set in order we could begin to talk in terms that Russia could understand. It would soon become apparent to her that we do not propose to make a last-ditch defense of capitalist imperialism, as she now supposes. Gradually the way would open up for the kind of cooperation which would enable us to learn from each other. There is much that Russia needs to learn from us, but she will not learn it as long as mutual suspicion and antagonism block the way. But suppose we meet implacable refusal on her part to recognize our change of heart? Even so, we should have lost nothing, and would be in a position to stand firm on favorable ground with good conscience. That we cannot do now. Once we begin to take seriously our Christian faith, we shall have appropriated the best of the communist system, while leaving its dross and evil behind. The two most attractive ideals it has to offer are characteristically Christian: economic justice and racial equality. Any progress it makes for atheistic totalitarianism through the winning power of these ideals is an open indictment of our practice. At any time during the years of their struggle in China the Kuomintang could have subverted the communist movement had it been able and willing to take over the latter's policy of agrarian reform. Unless we propose to defend and maintain injustice, we shall have nothing to fear from communism in the long run, for it will be unable to contend with us.

The war ended with the peoples of Asia looking to America for leadership. So far, they have not found it. The war ended with a Labor Government in Britain setting out to actualize her program through a screen of conservative tradition. She had the right to expect encouragement along the right lines from us. So far she has not received it.

The world stands in desperate need of strong lead in the direction of brotherhood. Christian America alone is in a position to give that lead. Will the hour of judgement find us amongst those who could only name the name? Or amongst those who were found able also to do the will of the Father?

Boards Of Education Continue Crusading

Highlights on Christian Education

J. GARFIELD SALLIS

The regular appearance of this colu in Zions Hearald has been unavoidably pended for a few months, but in view many requests for its continuance, the wr is happy to resume his "highlighting." finds his files overflowing with mate from many sources, and the present wri can touch only a few of the more outsta ing developments of the last three mon

Miss Jordan Keeps Busy

Miss Edith M. Jordan, executive secre for Christian Education in the New E land Conference, continues to be active the field work which the sentiments of conference favored as the primary func of the executive secretaryship when pr sion was made for full-time worker. Wit the past twelve months Miss Jordan visited over a hundred churches, observ prevailing conditions in the church scho counselling with workers, and in m cases serving as the Sunday morning prea er. Her work has served to make the chur es vitally conscious of the church school has inspired church school workers to c tinue and improve their methods. A be understanding of the Methodist curricul often results from her visits, with correspo ing increase in the use of Methodist les materials. Teachers and superintendents f her common-sense suggestions concern changes in procedure well within their pacities, and her winsome manner intrig their active response. One church vis last year has since entirely remodeled educational equipment as a result of recommendations. Meanwhile, Miss Jor is by no means indifferent to or neglec of the administrative aspects of her secret ship. During the summer she cooperated tensively with Mrs. Eva Pitman, vacat school secretary, in setting up and cond ing vacation schools; also with the lead responsible for the intinerary of the yo caravan which spent seven weeks in conference; and in August she was one the instructors at the leadership school Glocester, R. I., promoted by this and New England Southern conferences. In operation with her conference staff, M Jordan is this fall furthering a coopera program in which the Board of Educat and the Woman's Society of Christian vice will combine in a workshop for ch ren's workers to be held at Newton Cen Mass., on Friday, Nov. 29th, from six p through Saturday. Miss Evelyn Scott, Phillips St., Swampscott, Mass., is the n children's work director of the Board of ucation, and Mrs. Wm. B. Pollock, 977 B con Street, Newton Centre, serves in a sim capacity for the Women's Society, and th together are heading up plans for the wo shop meeting.

New England Conference Staff

Other members of the conference st (some of them recently appointed) are Rev. William Ogle, Medford, for yo work; the Rev. Leslie H. Johnson, Co

rch, Boston, for intermediate work; the Guy H. Wayne, Lynn, for adult work; Rev. E. Bruce Wilson, Amherst, for o-visual aids; the Rev. Harold H. Cra- Needham, for educational institutions; Rev. Everett R. Barrows, Natick, for -day schools; the Rev. J. Rex Shepler, ngfield, for institutes: Herbert Marsh, Lynn, for finance. The district directors hristian Education are: Lynn, the Rev. . Thurston; Boston, the Rev. G. A. But- Springfield, the Rev. Oscar G. Cook; cester, the Rev. J. G. Sallis.

nt of recent staff meetings under Miss an's leadership have come plans for a conference on Christian Education to eld next April. In this event it is hoped ring together a representative assembly orkers from all the church schools in the erence, and a particular place will be n to sessions for superintendents and for ng this conference into the church ol objectives of the Crusade for Christ. Howell E. Estey of Lynn, vice-president e conference board, is chairman of com- e of arrangements.

any other New England Conference pro- are under way, and the Rev. Elmore n, president of the conference board, nues effective in his presidency.

West Virginia Honors Mrs. Wade

s. H. M. Wade, who has served the Virginia Conference as director of ren's work since 1939, has recently been ed to resign her office on account of e responsibilities. "By bus, train, auto- le and 'hitch-hiking,' you have gone endless abandon wherever the call ," said the district directors in a letter preciation to Mrs. Wade. "Like Wash- n, you have slept everywhere—in bus ns, railroad terminals, miners' cottages, d-rate hotels, camps, and on rare oc- ns at home. . . . In the poorest cir- or in the circles of the great, you have d with the grace and dignity of a Chris- gentlewoman." Mrs. Wade was the re- nt of $350 from conference and dis- workers, a further check from the con- ce board of education and other tokens teem.

Secretary Belcher Issues Bulletin

e New England Southern Conference w issuing a regular news bulletin. Ex- e Secretary Richard D. Belcher is , and the publisher is the Rev. J. K. on. The November issue reports that children were enrolled in 39 vacation ls during the past summer, and 131 se children had not previously been in hurch school. Of the 171 churches of nference, 92 were represented in one or of the institute programs held at Meth- Camp, Glocester, R. I. these programs led 3 institutes, 2 junior high camps, and adership school. This fall, this confer- as six leadership schools in progress or ly completed at various centers, two in project. There are also seven inter- inational schools in which many dist workers participate. Miss Mar- Hammond, 108 Friendly Road, Cran- R. I., who attended this year's National

(Continued on page 1120)

Edwin Holt Hughes - Bishop of Methodism

BEN MORRIS RIDPATH

Pastor of the First Methodist Church, Joplin, Missouri

As the long train ground its way into the station, coming to a stop amid hissing steam and ringing bell on a cold morning last winter, my pulse quickened as I saw Bishop Edwin Holt Hughes, senior bishop of The Methodist Church, step down to the platform and begin trudging his way towards me.

He was carrying two large grips, one of them under the preacher's frock coat which was folded over his left arm. As I relieved him of the grips, heavy enough to have been more than a burden to a much younger man, I greeted the venerable Methodist saint and inquired: "Did you sleep well on the train last night, bishop?" A radiant twinkle came into his eyes as he replied: "Yes, thank you. It's a good thing I sleep well in a Pullman car, for you know I've spent more time with Pullman porters in the last 40 years than I've spent with my family—and I've found Pullman porters mighty good company, too, for the most part!'"

Edwin Holt Hughes will be 80 years old in December, but he is a "retired bishop" only in title. He is still a "Prophet of the Long Road"—young in body, mind and spirit.

I recalled that it had been nearly three years since I began to urge him to put First Church, Joplin, on his crowded schedule of preaching engagements. Now he had just come from Saint Louis where he had spoken to the Sunday Evening Club at Centenary Methodist Church, and where, in spite of bad weather, hundreds of old friends and eager admirers had come to hear his message. After a week with us he would go to Phillips University in Enid, Oklahoma, to give a series of addresses to some hundreds of preachers of the Disciples of Christ, who would come from the four corners of their state to hear him speak out of the richness of his ministry.

No one can linger long in the presence of Edwin Hughes without feeling the inspiration and lift of his greatness as a minister of Christ and servant of the universal church. Here is a man whose snow-white hair is symbolic of the wisdom that long and fruitful years have given him. Methodism has bestowed upon his useful life almost every honor and distinction within her power to give. College president, episcopal office, good will ambassador to Methodism across the sea, leader and counsellor in the unification of the three branches of The Methodist Church in America, he has humbly kept his conscience and has never been "disobedient to the heavenly vision."

As he talks to his younger colleagues of the ministry, he says: "My church has always been better to me than I ever deserved. I have never been assigned a task by her that I thought wasn't too big for me."

His bubbling humor is a delight to every audience that sits before him, and his sermons are always interspersed with a contagious laughter that lights his face and sweetens the truth he has to offer. Children love to sit at his feet as he preaches. He loves children, and is never too much engaged in a crowd to stop, pat a boy or girl on the head and chat with the little one.

Age has never put Bishop Hughes at a disadvantage. His mind is scholarly and flexible. He is ever willing to make a new idea, analyze it, and hold it up in the light of his maturity and experience. Speaking before a luncheon club of business men, he will often begin by saying: "I was a minister before most of you were born. As your spiritual father let me give you some truth that has come out of my 59 years as a minister. Let me talk to you for a little while about the church, will you? By that I mean the universal church of our Lord Christ, by whatever name it bears. I am thankful, gentlemen, that the church I serve doesn't believe it has a monopoly on Heaven."

As a preacher, Bishop Hughes is a linguistic purist. "No preacher," he said to me one day at lunch, "ought ever to put his Lord at a disadvantage because of sloppy and incorrect English!" He is at home with the great poets. Browning, Longfellow, Wordsworth, and Whittier are ever on his tongue, given him by an uncanny memory, to be recited without hesitation.

(Continued on page 1121)

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EMORY STEVENS BUCKE, Editor — HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD — WALTER L. NATHAN
H. ELLIOTT CHAFFEE — HAROLD W. RUOPP
CHARLES M. MCCONNELL — RALPH W. SOCKMAN
RAYMOND H. HUSE — WILLIAM L. STIDGER

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Thirteenth Week in Kingdomtide

Ephesians 5:15-21; Luke 10:23-37

SEE THE BOOK OF WORSHIP AND THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

The way a Christian walks is important. Our first lesson of the week is so specific that many churchmen prefer not to pay too much attention to it; it is so much easier to talk about religion in general terms. Your editor saw a splendid illustration in this matter last week when he was with one of our New England preachers. The preacher does a great amount of traveling throughout Methodism and has found that the railroad office in his home town has been exceedingly helpful in working out schedules and reservations for him. With travel so very difficult throughout the nation, the situation seemed to be a very rare one. But it did not take long to see why this preacher got such good treatment. It is his normal custom to stop at the office whenever he *returns* from a trip and say "thank you for your help." His method is not based on Dale Carnegie's system of "How to Win Friends" but on a sincere expression of a heartfelt thanks. It is an exemplary type of religion. Life works that way and religion motivates the living of better lives. *We get what we give.* ". . . making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ. . ."

The message from Jesus brings another vivid story of the demonstrative nature of religion. A lawyer wanted to know what it took to inherit the kind life which Jesus had been describing. Jesus answe the lawyer with the story of the Good Samarit There is no parable which is more familiar Christians and non-Christians than this one: th logians and specialists bow in the presence of supreme test named here. The ultimate question "What did you do to help?" and if the answer "I did nothing," then the possibility of really liv is nullified. But if the churchman has actually d something to help, he is already part of *the life*— eternal life which is not inherited but is actually achievement.

Stop the Wood-Rankin Racket

Free thinking persons cannot but experience h ror at the continued Gestapo tactics of the Ho Committee on Un-American Activities. Last Frid press reports concerning the experiences of Harlow Shapley before the committee ought to br every honest American to his feet in rising pro against this denial of civil rights.

Dr. Shapley, head of Harvard University's obs atory, was hailed into the committee hearing beca he had backed the candidacy of Mrs. Martha Sh political opponent of Representative Joseph Martin Massachusetts. When the hearing took place, Ch man Rankin was the only committee member pres and he proceeded to conduct a one-man inquisit into Dr. Shapley's political relationships. Dr. Shap had a lawyer with him at this so-called hearing, the "democratic" Mr. Rankin had the lawer evic from the room. Dr. Shapley's stenographer was evicted from the room, for it seems that no reco are to be available for the victim in the inquisit sessions.

Looking at this situation, which is but one in long list of the un-American activities of the Co mittee on Un-American Activities, right think people will readily agree that there is safety for person in America so long as this committee is lowed to continue. It is exactly the same proced as that followed by the infamous "Dies Committ only this time it is even more brazen and more fas in its tactics. The committee uses the press to nounce the names of persons who are to be "inv igated" and has throughout the nation a large nu ber of sensationalist news hounds who seemin have the complete news of these hearings long bef the victim has any knowledge of his doom. T

ar charges are spread throughout the nation and victim is herded off to Washington to the com-ee hearing. When he reaches the Capitol he finds he is not allowed to have a lawyer with him and the record of testimony is not available to him. discovers that the very word "liberal" means nmunist" in the vocabulary of this committee and he is subjected to every established practice of l intimidation.

ny court in the land is required to render a ver- It must pronounce a sentence or exhonerate the on brought before it. Yet the Wood-Rankin nmittee is not required to publish its findings. effect, therefore, the person brought before it is matically condemned even before his hearing. So as the public is concerned, the victim shall go on ver as a person to be questioned or viewed with t suspicion.

ny court in the land guarantees the right of legal nsel to a person brought before it. Yet persons have been successful in having lawyers with n at these Rankin parties have had to "smuggle" n into the hearings. This means that the victim ually left to fight his lonely battle while lawyers clever politicians "put the finger on him" and use echnicalities possible to intimidate him.

ny court grants the right of an individual to see recorded testimony at his trial. Yet the Wood-kin Committee forbids this democratic right. Dr. oley's stenographer was evicted from the hearing. matter of fact hardly any of the transcribed rec- of these hearings have ever been made available ne public. The smear attack on the Unitarian ice Committee and the Rev. Stephen Fritchman, or of *The Christian Register,* has remained a ar and the un-American committee has yet to any statement of findings.

e must demand that the Wood-Rankin Com-ee be abolished. We must insist that our repre-tives in Congress shall restore civil rights to the le of America. A bill has been filed calling for abolition of the committee but the bill is frozen ommittee files. We must demand that the bill eleased for debate and that men who love free- shall see to it that freedom is guaranteed for all abolishing this fascist committee. Our Federal au of Investigation is perfectly able too investi- un-Americanism and no one doubts that sin- forces, both fascist and communist, need to be tigated and prosecuted in America. But this po- l committee is not capable of fair judgment.

When America reaches the place where those who support a candidate who opposed another in a free election are to be officially smeared as Dr. Shapley has been smeared, we most certainly have enough evidence to compel immediate action. Democracy must be saved not only from threatening communism, but also from the clutches of organized fascism. Let us make this an immediate project for Christian social action!

For Lovers of Independence

Our approaching birthday at Zions Herald is a significant one. It is significant because it is our one hundred and twenty-fifth year of publication, to be sure, but what is even more to the point, Zions Herald is Methodism's only strictly independent paper.

Laymen only can belong to Zions Herald's board of publishers, and throughout all of these years it has been a closely guarded policy that the editor should have complete independence. This means that the editor has great responsibility. It means that he must go to every possible limit in order to see to it that all persons whose convictions are sincere shall have an opportunity to express themselves in the paper.

But all of this puts the reader in a unique position too. It means that the persons who reads Zions Herald are quite above the average. It means that these above-average readers are in search of material that will stimulate their own thinking, rather than reading which will do their thinking for them. Such people are most certainly not in the majority and as a natural consequence Zions Herald does not have the grandiose popular appeal of many other religious and secular periodicals.

Hence the readers of Zions Herald bind themselves into a kind of society for the propagation of independent religious thought and action. The response, for example, to our recent appeal to all of our subscribers for contributions to our Associate Fund, has given us real inspiration. We need far more money than we have in order to keep publishing a newsy and stimulating paper, but we are greatly heartened by the encouragement which has come in such a tangible way. If you have not sent in your contribution, we hope you will do so. If you can help us swell our list of subscribers we hope that you will do that too. Zions Herald is, after all, a mutual benefit organization. Let us all feel the urge to keep a free and independent Protestantism at work in a day which is threatened by totalitarianism.

Translating The Bible For Today

CLARENCE TUCKER CRAIG

The year 1946 will go down in Christian history as one of the landmarks in the development of the English Bible. At the week of annual meetings of The International Council of Religious Education held in Columbus, Ohio, the first copy of the Revised Version of the New Testament was presented to its president, Harold E. Stassen, on Monday, February 11, 1946. In an impressive service of dedication, this new translation was set aside for worship of God and the training in Chrisian living of our children, youth, and adults. Since that time, it has been impossible for the publishers to keep pace with the demand which has come from all sections of the Church for copies of the new version.

Sereral questions have arisen in the minds of men and women. Why was a new version needed at this time? How was it made? What is like? I shall try to answer these as simply and directly as possible.

The first may be answered in a single sentence. A new version was necessary in order that we might read in the language we use an accurate reproduction of the most original manuscripts.

The Gospel was preached in the first century in the colloquial speech of the time. When the New Testament books were written, it was not in an artificial literary tongue, but in the common speech of men. It was taken for granted that wherever the Gospel was carried, these books should be translated into the spoken language. In the early centuries there were translations into Latin, Syriac, Armenian, Georgian, Bohairic, Sahidic and Gothic. But this process came to a close, so far as the western Church was concerned, with the publication of Jerome's Vulgate. To this day, the Roman Catholic mass is repeated almost without exception in the unchangeable Latin and the Bible is read in the same tongue. That does not mean that the Roman Church is now opposed to putting Scripture into the vernacular. As a matter of fact, they published an excellent translation into modern English in 1941. We Protestants boast that we are the Church of the open Bible; but we allowed the Roman Catholics to precede us by five years in producing an official version in the language of our time. But that translation had to be of the Vulgate, their official Bible.

The Protestant Reformation brought with it a new stimulus to put the Bible into the language of men. In many ways the greatest work of Martin Luther was the translation of the entire Bible into German. The greatest comparable figure in English is that of William Tyndale, who gave his life that men might read the Bible in their mother tongue. In the century that followed, there was the greatest blossoming of Bible translation in any language at any time. This culminated in the magnificent revision dedicated to King James. It remains to this day an outstanding monument of English prose, and is in the minds of hosts of people *the* Bible. You have probably heard the story of the good woman who protested to her minister when he referred to the apostles as "ignorant and unlearned men." "How could they be? They wrote such beautiful English."

The King James Version is beautiful English, but as the years went by, it became apparent that it suffered from two serious handicaps. First, as earlier manuscripts were discovered, it became clear to scholars that it was a translation of a Greek text which no scholar could defend. Because of the dominance of the Latin Church, only a few Greek manuscripts had been available in 1611, and they were late, corrupt, medieval texts. Furthermore, as the years passed, some of the language employed in the King James became obsolete and unintelligible. Hence, a movement arose in the nineteenth century for a revision of the translation of the Bible. This resulted in the Revised Version of 1881; the American preferences were printed in 1901 as the American Standard Version. This version translated a more authentic text and corrected the worst causes of obsolete language. Yet, no attempt was made to put it into the actual speech of our time. Then, too, these Revisers had a very unfortunate ideal; their interlinear, word-for-word reproduction provides a very exact picture of the original for that large number of students who have more experience of grace than Greek, but it does not give us flowing, idiomatic English. It is not surprising, therefore,

Getting a Kick Out of Lif

William L. Stidger

"I Like to sing Hymns with the Metho

I have been getting a real kick out of ing "The Roosevelt I Knew" by Frances ins, the first woman ever to be in a p dent's cabinet. It is the best of fifteen b on the late FDR which I have read; by the most revealing of the real man in grateness and his limitations. It is publi by The Viking Press and most revie are saying that it is the best of all the n Roosevelt books, four of which have c out this fall. I got a kick out of every of it, but I got a particularly exciting out of Page 146, when my eye lit with d atic suddeness on some dialogue about ident Roosevelt's love for what he facetic called "the Methodys." Here is that ogue:

"Somebody once reproached him bec on Christmas days, when he was in W ington, instead of going to his own ch he was in the habit of going to one of big Methodist or Baptist churches.

" 'What's the matter?' he replied. 'I to sing hymns with the Methodys!' The he took Winston Churchill with him said, 'It is good for Winston to sing hy with the Methodys.' "

I had known for years that at least of our Presidents frequently attended Foundry Methodist Church, the pasto which is Dr. Fred Harris. Only rece when the editor of this paper invited m lunch with Dr. Harris, he regaled us exiting stories of the days when both R velt and Truman attended his church, s times unexpectedly; the upsetting of the ular schedule; the presence of Secret Se men by dozens, the anxiety and fears of attendance. It is no small thing, espe in war time, when a President atten church service. In fact it is a nerve wrac and an exciting, anxious hour to the p of that church. Two Presidents have quently attended Foundry Methodist Ch not only because Dr. Harris is the cha of the Senate but because they liked to him preach. However, the most intere reason that any President has set fortl going to a Methodist Church is the which President Roosevelt gave to Fr Perkins: "I like to sing hymns with Methodys." I get a kick out of that.

Methodist Giving

Methodist giving to the denomina missionary and educational work to $606,449 during October. This is an inc of $27,968 over October of last year Rev. Dr. Thomas B. Lugg, treasurer o General Commission on World Service Finance, has announced.

World Service receipts for the first months of the fiscal year, beginning Ju amounted to $1,780,058, which is an inc of $14,657, or 0.83 per cent, over the period of 1945.

Dr. Lugg calls the almost 28 thou dollar increase for October encouraging adds that the .83 per cent increase fo

nonth period definitely points toward
ling off in the steady growth of World
ce giving during the past six years.

e treasurer feels convinced that if Meth-
's 8,000,000 members are told of the
need for greater giving to the church's
d Service program, there "will be a
icant increase in the amounts now
given."

e Crusade for Christ Relief and Recon-
ion fund totaled $26,791,635 through
ber 31. Gifts to the Fellowship of Suf-
g and Service fund amounted to $157,
during the five-month period.

On a Wide Circuit

W. W. REID

Prayer

child died the other day in Kansas City
an attack of infantile paralysis that
t or might not have been arrested or
l by medical science. But the mother,
ber of a small faith healing group, is
ted to have refused to have a phys-
She and her fellow religionists instead
d for the boy's recovery—"God is more
rful than doctors."

vould not mock nor deride that mother's
nor the prayer of that church. I be-
with the poet that "more things are
ght by prayer than this world dreams
I believe that man has not begun to
b the depth of the power and strength
he can acquire by communion with his
And I certainly would not join with
ounty prosecutor in "searching the crim-
code all day to see what statute applied"
to punish the mother.

would, however, like to point out—to
hat church and to all of us—that God
answer prayer through human agents,
usually does answer that way. God has
d part of His creative and healing skills
e minds and fingers and nerves of phy-
s and nurses and laboratory technic-
they are his witnesses just as surely as
e priest or the prophet. Jesus healed
gh hands and clay—both physical.

e answer to prayer for the healing of
ed one may be from God via the sur-
, or the prayer for the safety of a travel-
ia the skilled captain or the ever-alert
eer; or the prayer on behalf of man-
may be answered via the heart and
of one man, or via one man's sacrifice.
od hath not left himself without wit-
s," nor without agents—though these
sses and agents may sometimes seem
we would not have expected.

us pray for the healing of our loved
but let us use every revelation that
has given to physician and scientist for
ay possibly be the channel for that
er.

too, let us join Dr. Laubach in prayer
nity and peace among the nations of
arth, and for the reaching of high goals
e United Nations: but let us use every
ble channel—every possible person—
he creation of harmony, understanding,
ration. Down one of these channels,
ps the most unlikely one, may come
nswer to that prayer.

that the majority of pulpit Bibles are still of the King James Version.

But shortly after the appearance of the American Standard Version there came a revolution in our knowledge of the language of the New Testament. When the sand piles of Egypt gave up their treasures of papyri, it became clear to scholars that the New Testament was not written in a "peculiar dialect of the Holy Ghost," but in the *Koine,* the popular language of the first century. These gave us the key to the exact meaning of many obscure words and put in our hands many examples of the grammatical usage of the time. The result was that many new translations appeared in modern speech to utilize this new knowledge. But inevitably all of these suffered from an insuperable handicap. As private versions, none could hope to become the Bible of the English-speaking people.

When the copyright to the American Standard Version came into the hands of The International Council of Religious Education in 1929, it appointed the Standard Bible Committee to determine what ought to be done. They recommended the production of a new version. In 1937, through the cooperation of Thomas Nelson & Sons, it was possible for the committee to begin the great task. On Feburary 11, 1946, the New Testament was published, the product of the work of the New Testament section of the Standard Bible Committee. The Old Testament section is still at work, and it will take them four more years to complete their task. Then we shall have in the language which we actually use a reproduction of the most accurate Hebrew and Greek manuscripts.

Many are curious to learn more of how the work was done. First of all, I would introduce the other members of the New Testament section. Our chairman, Dean Luther A. Weigle of Yale University, served as one of the representatives of the general life of the Church. His task was to drive the team, and I must confess that a group of eight theological professors make a rather unruly team to drive, and I would pay my highest tribute to the success with which he conducted the difficult enterprise. Our executive secretary up to the time of his death was James Moffatt. As a Scotchman, he would not vote on questions concerning American idiom. Though he had made a translation of his own, he would never hold out for that rendering.

Edgar Goodspeed most graciously entertained the committee at his summer home in Northern Wisconsin until he moved to California on his retirement from the University of Chicago. He was constantly on the alert to keep out needlessly archaic forms of speech. He brought to the work of the committee his long experience in manuscript study and work on the Hellenistic papyri. Henry Cadbury of Harvard is probably the world's greatest authority on the writings of Luke. His meticulous exactness was a great asset. Millar Burrows of Yale was our greatest authority in the field of Aramaic, for it is to be remembered that all genuine words of Jesus must go back ultimately to the Armaic. Frederick Grant, now of Union Seminary, as a member of a Church which is sensitive to long tradition of English Christianity, very appropriately presided over the English Hexapla, checking the English traditions from Wyclif and Tyndale down to the King James.

The other two members were, like Dean Weigle, representatives of the general life of the Church. Dean Abdel Ross Wentz of the Gettysburg Lutheran Theological Seminary made a fine contribution in his constant plea for direct, concise English. When a statistician began to count words, he made what was to all of us the most interesting discovery that in almost every chapter this was the shortest version yet made. In other words, it was not a wordy paraphrase, but a straightforward piece of idiomatic English. Walter Russell Bowie of Union Theological Seminary was a wholesome influence in keeping us on our charter, which was to provide a "revision in the direction of the King James" in dignity and stateliness of language. These were the men, who had, I must confess, a very good time in working together through nearly seven years, averaging about thirty days of committee session each year.

A book would be assigned to an individual or a pair to produce the first draft. I can assure you that we worked hard to do the best possible job we could. Copies would be made of these drafts and circulated for study, and we would

(Continued on page 1124)

PERSONS

New England friends will be interested to learn of a direct change of pastorate last June, which brought Dr. John Richard Cheney, a native of Malden, Mass., from the pastorate of First Methodist Church, Akron, Ohio, to Monroe Street Methodist Church in Toledo, Ohio, to succeed Dr. Joseph B. Rosemurgy. Also, that the Rev. Allen R. Conway came to the staff of Monroe Street Church, as Minister of Education, on Sept. 15th, from the pastorate of the Methodist Church, Seville, Ohio. Mrs. Conway is the former Louise Staples, daughter of Dr. Staples, who was secretary of the Maine Conference.

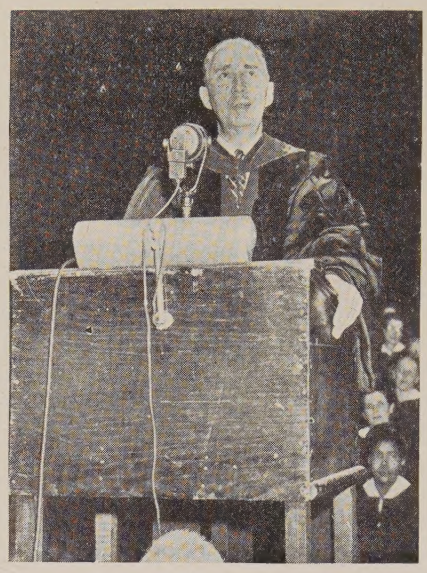
The Rev. William A. Tieck, formerly pastor of the Wesley Methodist Church, New York City, has been appointed by Bishop Oxnam as the successor of the Rev. Burton F. Tarr as pastor of St. Stephen's Church, New York. Mr. Tarr was appointed superintendant of the Kingston District. St. Stephen's Church also has a new organist and choirmaster, David H. Kidder who was formerly with the Douglas Memorial Methodist Church, Washington, D. C. and is in New York studying at Union Theological Seminary.

Radiograms from India to the Board of Missions and Church Extension announce the arrival in India of a large group of missionaries returning there from furlough in the United States. The group includes: the Rev. and Mrs. John N. Hollister, the Rev. and Mrs. Wesley D. Ginn, the Rev. and Mrs.. Leroy Lightfoot, the Rev. and Mrs. Gustav Westmo, the Rev. and Mrs. David Seamands, the Rev. and Mrs. John T. Seamands, and the Rev. and Mrs. C. Stanley Thoburn.

Services at South Methodist Church, Manchester, Conn., this month have been in recognition of the dedication of the present church edifice on Nov. 1, 1925. On Sunday, Nov. 3rd the Rev. W. Ralph Ward, Jr., pastor of the church preached on the theme "When A Church Becomes of Age." On Sunday Nov. 17th, Bishop Lewis O. Hartman preached the morning sermon. Also participating in that service were Dr. Orville E. Crain, district superintendent, and the Rev. W. R. Ward, of Kansas City, Missouri, father of the pastor, who with Mrs. Ward is visiting in Manchester. In the evening the South Church Choir of forty voices under the direction of George G. Ashton, presented the sacred oratorio "The Hymn of Praise" by Felix Mendelssohn.

At the Fall Convocation of the Methodist Youth Fellowship of the Wyoming Conference held in Elm Park Church, Scranton, Pa., the meetings were climaxed with a service attended by more than a thousand persons, at which time the young people of the conference presented Bishop Fred Pierce Corson with a check for $500 to be used for furnishings in the Philadelphia Area Chapel in Liberia which Bishop Corson is sponsoring and which will be built during the year. An additional check for $250 for this purpose was presented by the young people of the Scranton District.

Addresses Reformation Rally



—Religious News Service photo

St. Louis—Dr. Ralph W. Sockman, noted Methodist minister and pastor of Christ Church in New York, speaks from the stage at Kiel Auditorium here to an audience of more than 14,000 persons who attended an interdenominational Reformation Day service. He said, churches of all faiths throughout the world must cooperate for the common goal of peace and "one world." Dr. H. Augustine Smith, of Boston University, directed the mass choir of 1500 voices.

The sanctuary of Washington Square Church, 133 West 4th St., New York City, was rededicated on Sunday, Nov. 3rd, after being closed for four months for extensive repairs and thorough redecoration. The work was done at a cost of $18,000 all of which has been paid. At the rededication service, the pastor, the Rev. Dr. John Pearson, preached his final sermon. He will begin at once the work as director of the New York Annual Conference Commission on Endowment and Pension Funds, securing $435,000 with which to improve the support of retired preachers in the conference.

The Rev. Lester L. Boobar of First Church, Bangor, Maine, and the Rev. E. Charles Dartnell, Brewer, Me., are two of the seminar leaders during November at Bangor's University of Life, which is attracting more than 500 persons each Sunday evening. Mrs. Harold A. Hardy, lay woman of First Church, serves as general registrar.

Ivory Canty of Bangor, Maine, student in the University of Maine and president of the Maine Conference Methodist Youth Fellowship, was the only New Englander and one of three young people from the Northeastern Jurisdiction to attend a planning conference recently held in Nashville, Tenn., looking forward to a national assembly of Methodist youth to be held in Cleveland, Ohio, next year.

Mr. Douglas F. Verdin of Union Theological Seminary has recently been engaged as assistant to the Rev. Dr. F. Howard Callahan, minister of the Church of St. P and St. Andrew, New York. Mr. Verdin a graduate of Wesleyan University wh theological training was interrupted by war. He was in the Navy Chaplains Tra ing Corps. His parents are active memb of The Methodist Church in Dobbs Fer N. Y., where Mr. Verdin has, up to t time, been directing the young people's wo in his home church.

Orangeburg, So. Carolina — Nov. 1 was designated South Carolina Confere Day according to an announcement made J. J. Seabrook, president of Claflin Colle Events of the day were dedicated to South Carolina Conference. Ministers a members of the conference raised and p $50,000 for Claflin College during the c ference year. The Christmas Present Dr for $30,000 which was launched by Preside Seabrook at the recent reunion banquet now under way and is scheduled to cl Dec. 16th. A generous friend of Claflin C lege is giving one dollar for every two d lars raised by alumni and friends by D 16th.

A reception and dinner was held on N 13th at Tremont Street Methodist Chur Boston, in celebration of the restoration the church and the 15th year of the pastor of the Rev. A. F. Reimer and Mrs. Reim Mr. and Mrs. Reimer were presented w a gift of $100.

The Rev. Charles S. Otto, retired memb of the New England Conference and M Otto are spending the winter in New Yo City with their son, the Rev. Paul N. O at 131 Riverside Drive, Apt. 8-D, New Yo City. Young Mr. Otto is minister of Pa Avenue Methodist Church in that city.

The Rev. Edward F. Miller, minister the West Roxbury, Mass., Methodist Chur is a patient at the New England Deacon Hospital.

A dinner inaugurating a $300,000 ca paign for a physical education building Tilton School, Tilton, N. H., was held at t Hotel Puritan in Boston, on Nov. 12th. T principal speaker was William H. McCart director of athletics at Dartmouth Colle The Rev. James E. Coons, member of t New Hampshire Conference is president the school.

Dr. and Mrs. Frederick M. Pyke, missio aries of The Methodist Church in No China who spent 30 months in a Japan internment camp during te war, have j completed a speaking tour which took th into nearly 30 churches in the Maine Co ference (Oct. 27-Nov. 10). Their appe ances were arranged by the conference Boa of Education and Missions and the Rev. E win F. Tewksbury, executive secretary, a spoke at most of the gatherings.

An open meeting of the New Engla Conference Board of Missions and Chur Extension will be held on Nov. 26th at p.m., in Wesleyan Hall, Boston, for the s purpose of making final decision regardi the Long-Sought-For Pond property. Stud regarding legality, value, repairs and usef ness have already been completed.

ogan Hankins, son of the Rev. and Mrs. Lester Hankins of Dover, N. H., was sen from the University of New Hampe Student Christian Movement to repre- them in a delegation of Christian stud- from other universities and colleges to the UN in New York. The group was New York from Nov. 14th to the 17th expected to interview the American dele- on.

service of Witness and Intercession on occasion of the meeting of the United ions Assembly was held in Riverside rch, New York City, Sunday, Nov. 10th. Douglas Horton, Dr. Harry Emerson dick, Dr. Joseph Sizoo and the Hon. John er Dulles were speakers. Delegates and etaries of the United Nations Assembly nded.

EW YORK — Three Methodists, in the ence of military and church dignitaries, e honored with citations for distinguished time Christian service at a luncheon in el New Yorker here, Nov. 12th. The oc- on was the Distinguished Service Lunch- of 1946 given by *Christian Herald*. Those ored were the three executive leaders of Servicemen's Christian League,—the Rev. M. Gould, general secretary, a member he New York East Conference and two hen, Dr. Clarence W. Hall, editor of during the war and Carroll M. Wright, utive secretary and assistant treasurer. Daniel A. Poling, presided at the dinner the Rev. Frank S. Mead, managing edi- of *Christian Herald,* a member of the ark Conference, made the presentations he framed, engrossed citations.

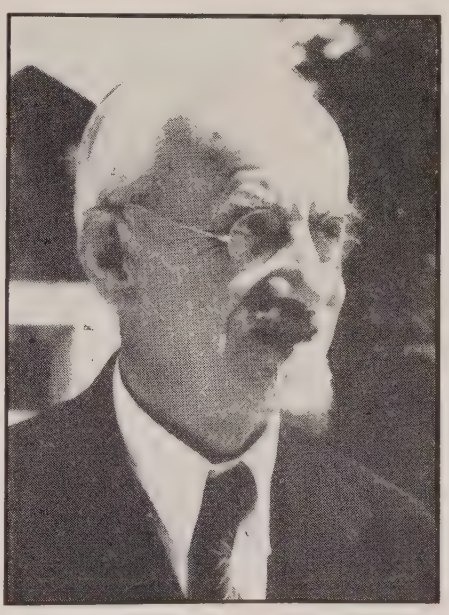
HILADELPHIA (RNS)—Parishioners of St. ick's R. C. church, Kennett Square, have the second round of their legal fight to in transportation for parochial school ls on public school buses. The setback e in Chester County Court, West Ches- as Judge Ernest Harvey dismissed their ion seeking the ouster of 20 directors of Kennett Square Consolidated School. directors had cancelled public school transportation for parochial school stu- s at the start of the current school year.

EW YORK — Telegrams describing food ities in Alaska threatening health and have reached Methodist headquarters both directly and through Bishop Bruce axter of Portland, Ore., who supervises Alaska Mission Conference. Food short- prevalent for many months, accompan- y impossibly high prices, have been seri- aggravated by the current shipping e. The situation is producing malnu- n among the children and patients in three institutions in Seward conducted e Woman's Division of Christian Serv- An entire lack of eggs, meat, butter fresh foods is reported in a message from Rev. Wyburn Skidmore, pastor of the odist Church in Seward. He warned children in the Jesse Lee Home and nts in both the Seward General Hospi- d the Sanatorium may be facing starva- within three weeks if relief does not . Dr. Earl R. Brown, executive secre- of the Division of Home Missions, has led to the United States Navy to use its facilities to transport food and medical supplies to centers of urgent need. Mrs. Robert Stewart, secretary of the Bureau of Medical Work of the Woman's Division, has set the matter directly before President Truman.

The Rev. C. D. Wentworth of Orono, Me., is the leader of the class for general superintendents in the teacher training conferences being held during November under the auspices of the Bangor-Brewer Council of Churches.

The Rev. Dr. Weldon F. Crossland, minister of Asbury-First Methodist Church, Rochester, N. Y. will preach Sunday morning, Nov. 24th, at 10:00 a.m., EST, on the "Church of the Air," a regular presentation of Columbia Broadcasting System. His sermon subject will be, "Faith for this Great Day." Music in the "Church of the Air" service will be furnished by the choir of Asbury-First church, with Mr. Austin Truitt, director, and Mr. George S. Babcock at the organ. The choir will sing "Fairest Lord Jesus," "Triumph Thanksgiving" and "Savior, Hear Us."

New Bishop of German Methodists



FRANKFURT, GERMANY (By Wireless) — (RNS)—Dr. J. W. E. Sommer, director of the Methodist Theological School of Frankfurt, was elected bishop of the Central Germany Methodist Conference at its meeting here. He succeeds Bishop Otto Melle who resigned as head of the Church in Germany because of ill-health.

Dr. Sommer was unanimously elected on the first ballot, and was installed in a ceremony at the Dreikonigskirche. Thirty-six Methodist U. S. Army chaplains were present at the service, over which Bishop Raymond J. Wade, of Detroit, presided. Also present as fraternal delegates from the Council of Bishops were Bishop Paul Neff Garber, of Geneva, and Bishop Theodor Arvidson, of Stockholm.

Bishop Wade said here that the outlook for Methodism in Germany "is extremely hopeful," and that many sections, particularly in the Russian zone, are experiencing an extensive revival.

At a supper meeting of the Trinity Union Men's Club, Providence, Rhode Island, Tuesday, November 19th, there was held a program arranged by the Rhode Island Seminar on Human Relations with the cooperation of the Brown Christian Association. The theme "Prejudice — How to deal with it" will be discussed and a panel discussion conducted by a representative of the three faiths—Jewish, Roman Catholic and Protestant. The following young men from the Brown Christian Association will conduct the discussion: Ted Bluhm, chairman; David Collins, Hurair Aposhian and Herbert Epstein. Various ways in which progress may be achieved through the medium of education, legislation and religious training will be considered.

Bishop Lewis O. Hartman announces the transfer of the Rev. Richard G. Colby from the New Hampshire Conference to the New England Southern Conference, and his appointmnt to Wellfleet and Eastham, Mass., effective as of Nov. 17th. Mr. Colby is returning to the pastorate after serving as an army chaplain since 1945.

After very strong representation of the need of continuing the present pastor at Sunapee and Georges Mills, N. H., in order that he might carry to completion some things already begun, it seemed necessary to reconsider the appointment of the Rev. Sydney Adams to First Church, Rochester, N. H., and he will remain at Sunapee and Georges Mills. The new pastor at First Church, Rochester, will be the Rev. Earle B. Luscombe, who is being transferred from the Northern New York Conference to the New Hampshire Conference and appointed to Rochester as of Nov. 24th.

Alvah Everett Draper

S. A. Laurin

Alvah Everett Draper, retired member of the New Hampshire Conference, passed into the heavenly life on Oct. 31st. Brother Draper's life had been such a thoroughly good one that the memorial service quite naturally had running through it a strong note of Christian joy and victory. In his pastorates, he had been very faithful and diligent and he set the tone of many conference sessions by his clear thought and Christian spirit.

Born at Plymouth, N. H., on Nov. 12, 1864, he was the son of Alvah M., and Rosella E. (Pike) Draper. He was married in 1887 to Mary A. Duston and seven children were born to them, four of whom are living: Stacy A., of Rochester, N. H.; Mrs. Marion D. Kenison, also of Rochester; Ralph L., of Andover, Mass.; and Norman E., of Glastonbury, Conn.

A memorial service was conducted at the Methodist church in East Rochester, N. H., on Nov. 2nd. Assisting in the service were the Rev. Ray H. Cowen, Professor Donald C. Babcock, the Rev. Edward A. Durham, the Rev. Frank P. Fletcher, the Rev. Gilbert W. Wieting, the Rev. J. Robert Treganza, and the Rev. Sven A. Laurin.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Dec. 1.

OVERCOMING AS CHRISTIANS. ACTS 19:23-30.

Paul and Demetrius Start a Riot..

The story told in today's lesson is too good to miss. It is one which appeared on the pages of trade journals, the minutes of church assemblies and in the official records of religious organizations. Such a story may appear in tomorrow's newspaper.

It is the story of a riot in Athens and begins with the words,"there arose no small stir." The reporter made an understatement to begin with but he was not a professional. Demetrius, a silversmith, had heard of Paul's preaching about what was called "The Way" and he quickly got the meaning of the gospel of Christ to his fellow craftsmen. It is a way and it causes a stir anytime it is preached in trouble spots by men who know where they are in any economic system or in human relations. And Paul was unerring in his knowledge of sore spots. He knew a thorn when he saw it in his own flesh or in society, or in religion.

Both Paul and Demetrius were responsible for the riot in Athens which is reported in the Book of Acts. When the gospel of Christ is carried into a pagan stronghold by a Christian missionary who makes tents for a living and has given no hostages to fortune there is bound to be no small stir about the Pagan Way and the Christian Way. Demetrius was the champion of the silversmiths who made images of the Goddess Diana for profit and Paul was a Christian who made tents so he could preach the gospel of Christ. The riot was a clash of two religions.

Interfering with the God-making Craft

There is a story behind the headlines in this account of a riot.

Read it carefully and you will find why Demetrius was so zealous for Diana and so bitter against Paul's preaching. He saw his profits as a silversmith melting away. Economics came first with him and religion second. Any new religion that cut down his profits in god-making was to be vigorously opposed. So Demetrius got to work to save his industry by starting a riot among the worshippers of Diana. They did not shout "Save the silversmiths" but rather, "Great is Diana." And Demetrius was a clever operator. His pagan followers are no less clever. They know how to save a profitable god-making industry by stirring up the people into a religious frenzy.

Demetrius had a religion but it was neither Diana worship nor trade-unionism. His religion was "business is business" regardless of what you make, how you make it or what good religion you destroy or promote in the making. As long as it brings "no small gain to the craftsmen" or the investors or to the church "let the Devil take the hindmost" and the foremost and everything in sight. If we want to get technical we might say that the riot was over "ideologies." This is the real cause of the riots which are rampant today all over the world. Demetrius was a thoroughgoing, dyed in the wool, "economic man" who made a profit out of everything including his religion.

Using The Voice of the People..

Now comes the unfolding pattern by which clever profit makers operate when religion interferes with instead of promotes their profits. First discover the connection between religion and ecnomics. Then measure the effects of religion on your business. If paganism needs idols, make them at a profit. If a new religion or a new idea comes along which might destroy your profit, oppose it at once. But not on economic grounds. That is too sordid. Call a meeting of the craftsmen and make a Demetrius speech. It cannot be improved upon. Stir up the people who shout for their religion and get a new preacher who stays out of the zone of disagreement, preachers bed time stories on themes of sweetness and light and go on making bigger and better idols. Was this Demetrius smart? Paul was smarter in the long run.

The Two Portals Backfire

(Continued from page 1106)

in the United States. We get a chance t vote in the national elections every two year and only about half of us are intereste enough to exercise our franchise. And c this fraction of voters who elect our ruler very few know any thing definite of th personal character or political principals c the men we vote for. Much of this voting not so much that we are for the new car didate, but because we are against the me who are already in office. Every change tha is made on this basis is a testimonial tha we have not our desire in the federal govern ment.

Here is the testimony of a Russian, wh had lived three years in the United State When asked when he was coming back t America he said, "I am never going back. When asked why, he replied; "All the tim I was in America I had a good job, but lived in constant fear; that I might loose m job at any time; fear that I might not b able to educate my children, and fear tha when I come to old age I might be in pov erty. I came back to Russia. They have give me work, and promise me work as long a I am able to work; they have taken m children and put them in school, and prom ise to educate them for the type of wor they are qualiffied by inheritance to do; an when I am unable to work they promise t provide a living for me as long as I live. am never going back to America."

Some things the Soviet government ha accomplished for its one hundred and ninet million people:

It has changed them in one generatio from 90% illiteracy to 85% literacy.

It has given them a greater religious fre dom than they have had during the pre ious three centuries.

It has delivered them from a blightin superstition which taught them that the fields had to be sprinkled with "hol water" by the priest or they would no bear crops; that they must wear "blessed charms to save them from sickness an danger; and numerous other black a deceptions.

And, perhaps best of all, it has lifted ther to the dignity of men and women wh realize that they are a world nation an are so recognized.

What about this fiction of an "iro curtain," with the intimation that behin it all kinds of deviltry is being planne against the rest of the world? The "iro curtain" is mostly a filament in the eyes c would be snoopers who want to get int Russia and misrepresent her to the outsic world (as did one reporter last year) or c uninformed people who carry prejudic based on deceptions, such as another report confessed twenty years ago.

Fifteen years ago we traveled indepen ently in Russia, going where we pleased an when we pleased. We mingled with the pe ple in the bazaars, the stores and the publ markets; we found ways of conferring wit various types of people, red caps, taxi driver motor women on street cars, bankers, e ucators and directors of libraries, and wer

h perfect freedom in and out of the rches for worship.

)uring the past summer I have gotten reaction, in person or in writing of num-ıs persons who have studied Russia on ground the past year, and they have all ified no limitation was placed on them travel or investigation.

do not wish to prolong this article un-ly. I hold no brief for Russia, except as o hold a brief for fair treatment for every ividual and every land the world over. y no means consider that Russia has at-ıed to Angelhood. But she is doing well, oing unusually well considering what she l to start with thirty years ago, and the astation these two wars have wrought in territory. Look at this brief historic vey.

After world war one our American soldi- British soldiers Japanese soldiers and Pol-rs, British soldiers, Japanese soldiers and ish soldiers were encamped on her terri-y, at a time when hes was bled white, and pless. Her land was ravished and stolen. years she was buffeted, insulted and dis-red from fellowship with the other na-ıs of the world. For sixteen years we did recognize her as a nation. In spite of this was the first nation of the world to ban ra-territoriality, and voluntarily withdrew within her own borders.

When Russia was belatedly admitted to the ıgue of Nations she was the first to pro-e universal disarmament. Had the other ions of the league supported this policy re would have been no world War II. ere could not have been a world WarII. Britain and a sufficient number of the er nations were not willing to disarm. , that is the United States, had no vote the league, and thus, by what many peo- now think was a grave mistake, were barred from our just responsibility. So, refusing to disarm, the nations other than ssia set the rules of national procedure ich brought on World War II. Russia had choice but to accept the rules the other ions established. They and she are pro-ding according to these rules, to the pre-t moment, and they are the greatest threat another world disaster.

Now Russia comes with another proposal world disarmament. Will Britain, and nce, and Belgium, and Holland and the ited States concur? The answer is, prob-y, "No." As long as power politics and most-destructive-weapons and the-biggest y and the biggest-army and national-it-of-grab are the dominating rules of on, there is likely to be war and world-truction. But the blame cannot be laid Russia's door. The other nations are set-; the pattern.

: a miracle should happen, and heavy ıaments and the atomic bomb could be trolled and national greed could be bed, there is still one source of irritation ch is almost sure to lead to conflict. It he everlasting "pecking," "nagging," of individual or a nation at another.

This nagging of Russia seems to be the st popular amusement of Americans at

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Christendom and Heresy

RT. REV. JOHN J. WRIGHT

Concluding an address given by the secretary of Boston's Roman Catholic archbishop, the first part of which was printed in last week's issue.

It may well be that these sensitive men spoke in advance of their times and that, as Dorothy Thompson observed a few weeks ago, the hideous social and political consequences of a Christendom torn asunder by heresy may lead many to seek security under what she called "Christendom's oldest roof."

But in the light of these recent Protestant emphases on the necessity of religious unity, both those which are sympathetic and those which are hostile, we should review in this Congress our own position on the question of the unity of Christendom. We should review it with especial reference to the attack on our position by contemporary heresy. There is no great point any longer in pointing out the absurdity of Protestant nationalism or racialism; in all probability that is a spent force save as it may find tedious expression in the snobbery of individual Protestants pre-occupied with the fancied religious superiority of their Nordic, Anglo-Saxon or even American sensitiveness, profundity or piety. Heresy bids fare to perpetuate religious divisions from a new direction, especially now that heresy is seeking to establish itself on an ecumenical basis. A man like Bishop Oxnam, for example, is no longer likely to present (publicly at least) his case for heresy and against Catholicism on the basis of the supposed superiority of Nordic cultural and religious institutions to the corresponding Latin institutions. He might have done this at the time of the last war; his prototypes did. He is not likely, especially given his world vision and his ecumenical aspirations, to prate of Anglo-Saxon independence of thought and Mediterranean servility, of North American religious initiative and South American religious degeneracy. In the present mood of the Protestant "liberal,' at any rate, his *political* position will preclude any of the more shallow theological nonsense to which his predecessors even a half generation ago used to treat us when they talked of the sublimely individualistic Germanic access of the lonely soul to God as contrasted with the debased, institutionalized Latin fumbling of the Roman Catholic after his God. The libraries are filled with this type of Protestant attack, but it is all a little old-fashioned now.

The new defense of heresy is on a totally different basis. It has been developing during these last several years. It takes its vocabulary from the political conflicts of the hour; it can be reduced to this summary of Bishop Oxnam's attack at Trinity Church last month. The contention is this: Protestantism is *dynamic,* Catholicism is *static;* Protestantism is *democratic* and consistent with *liberty,* Catholicism is *hierarchical* and *authoritarian.* Accordingly, the mood of the hour being progressive and democratic, Catholicism stands condemned as reactionary and Fascist.

This is not the first time that the Church has been condemned for its refusal to *change* to accommodate itself to the moods of the hour. The heretic has always protested against the intransigence of Catholicism and so this point need not long detain us. Farther Lacordaire tells the story of this conflict beautifully: "They (the Ages) have come, one after the other, to the door of the Vatican; they have knocked there with buskin and boot, and the Faith has appeared under the frail and wasted form of some old man of three-score years and ten. The Faith has said, "What do you desire of me?"

"Change."

"I never change."

"But everything is changing in this world. Astronomy has changed, chemistry has changed, philosophy has changed. Why are you always the same?"

"Because I come from God, and because God is always the same."

"But know that we are the masters; we have a million of men under arms; we shall draw the sword; the sword which breaks down thrones is well able to cut off the head of an old man, and tear up the leaves of a book."

"Do so; blood is the aroma in which I recover my youthful vigor."

"Well, then, here is half my sceptre, make a sacrifice to peace, and let us share it together."

"Keep thy purple, O Caesar! to-morrow they will bury thee in it; and we will chant over thee the *Alleluia* and the *De Profundis,* for these also never change."

The efforts to damn us as the slaves of an authoritarian system are more dangerous, however. This is the principal purpose of Bishop Oxnam in his recent address. It takes two forms: it represents us as antagonistic to our neighbors because of their religious opinions and it represents us as incapable of *political democracy* because of our theological *Faith.*

We are told that our theological faith is inconsistent with the spirit of democracy; Protestant theology, on the other hand, breeds democracy. Bishop Oxnam offers in his recent speech certain considerations which, he asserts, demonstrate the "congenial" atmosphere which Protestant theology creates for democracy, and in a series of sometimes subtle and more often snide passages he attempts to establish a like "congenial" relationship between the spirit of Catholicism and that of political authoritarianism or even Fascism.

After studying the speech in question, a Catholic might easily ask himself whether a democratic political system in the word would tolerate us at all. Bishop Oxnam so describes the idea he has of democracy and its relationship to Protestantism as to make it perfectly clear that in *his* democracy one would have to be a Protestant, in fact, a "liberal" Protestant denying not merely Catholic theology but Anglican, Orthodox and all 'hierarchical' churches as well. But fortunately for America, its idea of Democracy has never borne any slight resemblance to that of Bishop Oxnam.

The particular instances which the Methodist bishop accumulates in his effort to bolster his case against Catholicism as a religion "congenial" to democracy are largely contemporary and topical, but the fundamentl charge is not new. The Methodist bishop sings an old song to a new tune: it is the classic Protestant case against Catholicism. Sabatier compresses it into the very title of the book in which he gave it much scholarly and sensitive expression than our reviler in the pulpit at Trinity could possibly have done. Bishop Oxnam popularizes the alleged problem by implying that the conflict between Protestantism and Catholicism is a conflict between religious democracy and religious Fascism. This is simply a politically-minded Methodist bishop's misleading way of saying what has always been said by the heretic, i.e. that the conflict between Protestantism and Catholicism is the conflict between the religion of liberty and the religion of authority. It is the religious form of an alleged general conflict between *authority* and *liberty.*

Freedom, the heretic has always argued, is the refreshing note of primitive Christianity. The early Church was characterized by an untrammelled spirit of liberty in discipline and liberty in doctrine. In this it reflected its kinship with the mind and purpose if its Founder.

The so-called "liberal" Protestant argues this way: Jesus Christ came into the world to restore the spirit of liberty; He came to free men from all bondage, from the bondage of sin, of course, but also from the bondage of the old law. Indeed, the most obvious difference between the new law which Christ established and the old law which he annulled is the absence in the one of that legalism and ecclesiasticism which had reduced the other to mere slavish routine. Jesus Christ protested against the intolerable manner in which the religious life of the people had been hampered by pyramiding hierarchies, minute leglislation and the petty sanctions of organized religious authority. As against this, Christ preached no binding dogmas, no prescribed ritual and no authoritative hierarchy. He preached the spirit of liberty. His dogmas, if indeed we can call them such, were few and very simple; He taught the Fatherhood of God, the Brotherhood of Man and salvation through the acceptance of His leadership. He expressly forbade the recognition of any religious authority lesser than that of God Himself: *call no man father for one is your father, God.* Christ may have provided for a very few simple rites, probably Baptism and possibly the Eucharist in some form, but the whole point of His teaching both in faith

East Bucksport Revived

W. H. STEWART

Lest one should appear to be boasting o his own work, a minister hesitates to mak public some of the notable happenings whic come now and again to our smaller parishes He expects wonders to happen in the large churches where departments are well organ ized and machinery well oiled, but in rura fields where struggle and handicap are th daily expectancy, one is content to carry o without blowing of trumpets or outside re cognition. But in East Bucksport, Me., the un usual has taken place and because the min ister had so little to do with it, he dares t report it in honor of those concerned.

For over twenty years, the church ha been closed. Occupying a noble elevatio overlooking one of God's beauty spots o lake and meadow, mountain and trees, th church building suggested a deserted soul i Paradise. So abused had it become by van dal youth who broke the windows, strewe the floor with torn Bibles and hymn book —they even carried off parts of the building leaving it exposed to every wind that blew and every storm that raged. It was though the wisest course would be to sell the prop erty, thus removing the temptation to destro and also aid in banishing memories of hap pier and more prosperous days for churc and religion.

The very extremity of desolation stirre the hearts of some whose parents had wor shipped here and these invited the neares Methodist minister to come and conduct service of worship and afterwards conside with them what might be done. The rub bish was cleared from the church aisles an pews, just as years before rubbish was cleare from the temple in Jerusalem, and a goodl number of interested folk gathered to wor ship and afterwards to consider possibilities It was soon evident that no one considere the situation hopeless. While the wind blew through the glassless windows and rai drummed down on to the floor in stead drops from the leaky roof, Leslie Johnso pledged $50 for repairs. Mrs. Little, over 8 years of age, followed with a generous pledg and promised to solicit more. Others fol lowed as enthusiasm grew and soon we begar to realize that a scheme of repairs and im provements was being launched. Commit tees were elected to have charge of negotia tions and purchasing, with Mr. Carr i charge of the work, and we were on ou way, greatly to the surprise of all who ha gathered. Benjamin Johnson, a war veteran had much to do with arousing his neigh bors to the need of a church organizatio and worship. Mrs. Beatrice Eastman, Rache Colby and Edna Soper had laid the founda tion by carrying on Sunday School in an un used town school. Leslie Johnson rendere invaluable service in pleading with th neighbors to come to the help of the Lord i this movement. Edna Soper and Beatric Eastman furnished a chicken pie supper which realized $100. Lottie Mann had lawn party outside her home which brough in $60. Sept. 19th was the crowning event The local Grange furnished a supper an sale to help the repair fund. In like generou

shion a large crowd assembled from the rrounding districts and ate and bought in ue farmer style. Those who gave and those ho received were in gay mood and with the d of special gifts from friends and a check $100 from the District Superintendent, 378 was realized. The Rev. G. Vaughn hedd and Mrs. Shedd were present to smile eir approval and blessing and some most icouraging words were spoken by both of em. A W.S.C.S. has been organized. An nusual feature of the election of officers was at no one began to make excuses—all ac-pted cheerfully the office for which they ere chosen. Beyond all that has been done nd is being done is the delightful enthus-sm of the people A touch of real Method-m happened at the close of the sermon re-ntly. Leslie Johnson rose and asked if he uld say a few words. Permission was adly given.

After apologizing for the intrusion, he nfessed that he had been remiss in his ity to the church and to Jesus Christ. Then e pleaded with all who were present to me to the help of the Lord in this present eed. As the minister was about to start a rvice at Orland, a member of that church ked the minister if he would take time to ll them about what was happening at East ucksport. She thought Orland could do ith some of that same enthusiasm. How is piece of revival started no one can really y—what is important is that it has started; nucleus of church members has been rmed and we confidently expect this is to e considerably enlarged. We feel that the ork of the whole three point charge will tch some of this enthusiasm and be lifted ereby into greater joy and success.

Christian Herald Awards

New York (RNS)—The first annual cita-ons for distinguished Christian service were resented by the *Christian Herald* here to r. Ivan M. Gould, Clarence W. Hall, and arroll M. Wright for their work during the ar with the Service Men's Christian League nd its publication *The Link*.

Dr. Gould is now joint secretary of the ennsylvania Council of Churches and the ennsylvania Council of Christian Education. r. Hall is associate editor of the *Christian erald,* and Mr. Wright is executive secre-ry and treasurer of the World's Christian ndeavor Society.

The citations were presented by Frank S. ead, managing editor of the *Christian erald* at a luncheon presided over by Dr. aniel E. Poling, *Christian Herald* editor.

Bishop G. Bromley Oxnam, president of e Federal Council of Churches, delivered e main address. He declared that the re-rned soldier must fight "another war . . . e war to preserve freedom in the political here and to establish democracy in eco-mic and racial life."

"The veteran must fight for and establish e practices of democracy and extend them ntil our economic, ecclesiastical, and educa-onal life is democratic," the bishop added.

Messages of greeting were received from e chiefs of chaplains of the Army and avy.

and in morals is that it is *free*. It can best be understood in terms of contrast with authoritarianism.

This is how the "liberal" Protestant represents primitive Christianity to have been.

The "liberal" Protestant concludes that this spirit of liberty and the essential Christianity which it informs are to be found nowadays only in Protestantism. The Protestant is perfectly free in the realm of dogma. He may choose, accept, reject or make his own those doctrines which his private interpretation, his emancipated intellect, his religious experience or his theological sense dictate. In matters of morals and of religious discipline he is largely free to choose for himself in accordance with the demands of his spiritual development or the voice of his autonomous conscience. Private interpretation is not limited by the modern Protestant to dogma, the Apostle's Creed and the passages of the Bible. It extends to moral matters, to the Ten Commandments and even, as in the cases of race suicide, abortion and divorce, to the Natural Law itself. In matters of worship, the Protestant is particularly free. He may attend any church he prefers unless he happens to be a somewhat "snooty" high Anglican or an unduly cantankerous Evangelical. He may eat or not eat fish or flesh, and Friday for his wife presents no special problem of a rubical kind. He may order his day, Sunday included, much as he pleases and his calendar is not complicated by feasts of precept and fasts of imposed penance. He considers that he lives and moves and has his being in the very spirit of primitive Christianity. He tells us that he has the truth and the truth has made him free!

Not so with the benighted Catholic! Bishop Oxnam, with merciful restraint, does no more than suggest our pathetic plight. It needs no great development: the Protestant observes it with pity, you Catholics know it all too well. In liturgical discipline you are hemmed in on every side; your diet, the disposition of your days, your Sunday morning goings in and goings out, your access to the sacramental system, your risings and sittings and genuflections, your Signs of the Cross, your takings of Holy Water, all these seem to the Protestant to be rigidly set down for you. You must worship in this church and not another; when you are baptized it must be in this fashion and not in another, and only sponsors of these qualifications may stand for you. If you be married it must be in this season and not in that, in this church and not in that, and all manner of questions and restrictions and regulations and conditions must be bravely met before you are finally privileged to hear the strains of the wedding march. Alas if your parish priest be too scrupulous a disciple of Pius X even the Wedding March, if you prefer that from Lohengrin, will probably be denied you. Once married, even the most intimate aspects of your wedded life are regulated by moral laws which many Protestants now reject; your children must be educated under this code, sedulously protected from that other. When finally you come to die you may not be buried on certain days and you must be buried in certain places. A whole web of canonical disciplines imprisons you at every turn.

In matters of Faith your lot is no less tragic. In the opinion of men like Bishop Oxnam, the simple teachings of Jesus Christ have been enormously complicated for you by a vast theological system, a system largely spun by professional theologians or ecclesiastical councils. Not only that, but this entire super-structure, elaborate, intricate and enormously technical, is imposed upon you in its every detail as binding at the peril of your soul. According to him, you are allowed little or no room for speculation, scant opportunity for choice, only one alternative: *believe or be anathema.* You cannot reach your own conclusions with regard to the number of the sacraments in the primitive Church; you cannot allow your personal mystical sense to decide for you what attitudes you are to take toward the dogmas concerning the Mother of Christ, the fact of the Incarnation or the manner of Christ's presence in the Eucharist. This sobering conclusion appears to impose itself: in the spirit of its teaching and the manner of its discipline the Catholic Church (and at this point if you be Bishop Oxnam you must carefully remember to say the *Roman* Catholic Church) has gone back to the spiritual tyranny of the old law, the very system against

(Continued on page 1122)

The Homemaker's Corner

Mrs. Harry A. Burnham

We Count Them Over

This is the third Thanksgiving season in which we have met together in our little "Corner." We have rambled along many lanes, all of them quite simple and what might be called "commonplace."

Letters which I have received have almost always mentioned the ordinary themes as the ones most appreciated, such as a kitchen apron, a milking-stool, a broom-handle. These, then, are the pegs on which we will hang our Thanksgiving thoughts.

Of course, this year, we will be especially grateful for the silencing of guns on battle fronts; for the return of many of our boys and perhaps, for the problems which it is going to be our privilege to help meet and solve. We are glad for the big things.

But, since every big bundle of events is made up of a collection of little happenings, we had better, as homemakers, make that pile of little things as lovely and substantial as we possibly can.

Young homemakers, with their children still at home, "underfoot," or just starting in kindergarten, will find that the manner in which they meet the interruptions, the endless questions, the everlasting "whys?" of childhood are all piling up into a big bundle of memories for those children. Building memories is the glorious responsibility of mothers whose children are still at home. (Probably *still* is not the word!)

After the building is completed; when the home is quiet, all the furniture staying just where it is placed, and there are no toys, skates, skiis, or golf clubs to stumble over, we may begin to be thankful for our memories. We may say with Charles Aide:

"I sit beside my lonely fire,
And pray for wisdom yet—
For calmness to remember
Or courage to forget."

Just a little list for which those people may be thankful will include the worn spot on the carpet in front of the fireplace, the broken spring in a favorite chair, (how comfortable they are!) the letters we may re-read, and possibly be wise enough to consign to that fire.

And last, but best, are snap-shots; a history of the family. We have learned to be wary about showing some of these pictures when the subjects are present. It is embarrassing for a young man in uniform to see a picture of himself sucking his thumb.

In whatever phase of homemaking we are living this Thanksgiving we will be thankful that we may have a well-furnished mind.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs Minerva Phinney.

Preachers' Pension Fund Campaign

In the Churches of the New England Conference

Now Is the Time
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Make Our New Pension Plan Live!

$350,000 our Goal. $175,000 already secured. $175,000 now needed.

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581 Boylston St., Boston 16, Mass.

Boards Of Education Continue Crusading

(Continued from page 1109)

Conference of the Methodist Youth Fellowship, is addressing youth groups as opportunity offers. The Rev. and Mrs. George Bieber, Mapleville, R. I., have just returned from a summer's work in Mexico, and are lecturing on their experiences with the aid of kodachrome slides and other exhibits.

In the Maine Conference

The Rev. Edwin F. Tewksbury, 61 Main St., Bangor, Me., is serving as executive secretary for the boards of education and missions jointly. A planning conference for the work of both boards was held in September at Waterville, with Dr. Karl Quimby of the General Board of Missions, and Mrs. Dorothy Clark Wilson, who had attended a Board of Education visual aids conference during the summer, as principal speakers.

Senator Challenges Peninsular Conference

Senator Wilmer Fells Davis, a member of Union Church, Federalsburg, Md., who has in the past made appreciable contributions to the Christian Educational work of Peninsula Conference, has now challenged the conference to reach a total of $4,500 in Rally Day offerings with the promise of a $500 contribution if that total be reached. Partial reports of progress show that 38 churches have this year equaled or exceeded last year's giving and have totaled about $2,200. Ewells Church, Clayton, Md., of which the Rev. E. A. Daugherty is pastor, shows an increase of nearly 300% over last year. The Christian Education News-bulletin, issued by Executive Secretary Richard M. Green, will carry tabulated reports of its churches' achievements in this connection.

Last But Not Least

Peninsula Conference enroled 3,855 children in vacation schools last summer and recruited 480 teachers to supply these schools.

"If the church school is to provide worthwhile Christmas experiences," says the Pittsburg Conference B-E-A-M, "preparations must be made early." To assist teachers in making Christmas meaningful, a series of six Christmas workshops is being held during November.

Protestant week-day schools in Massachusetts have begun their fifth year with an enrolment of over 8,000. These children come from 200 public schools in 75 communities and represent about 500 churches. Twenty-three full-time teachers and 83 part-time teachers are employed.

In West Virginia Conference, Rally Day offerings increased from $1,539 in 1943-44 to $2,630 in 1945-46, and partial reports for 1946-47 already show over $2,500.

The Youth Fellowship of Philadelphia Conference will hold a mass meeting on Dec. 7th, at Arch St. Church, Philadelphia, with the Rev. Hoover Rupert of the General Board as speaker. Young people of this conference have decided that their former method of apportionment for the Methodist Youth Fund is inadequate and are now asking each young person to pledge one cent a day.

At Jumonville Summer Center, Pittsburg Conference, a new building dedicated last summer was named "Webb Hall" in commemoration of Captain Thomas Webb who, as a British Army officer probably camped on the Jumonville grounds during the French and Indian war, and later ranked with Embury and Strawbridge as one of the formative leaders in American Methodism.

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Bishop of Methodism

(Continued from page 1109)

With his lovable nature and winsome personality, Bishop Hughes knows how to "speak the truth in love" when that is needed. On the other hand, he rarely misses an opportunity to condemn roundly, and in the sharpest language, the use of alcoholic liquor. "The whole business belongs in hell! There can be no compromise about that!" he shouts, his eyes blazing. Whenever harshness is needed, he can be harsh. I could almost feel the audience recoil and the walls of the temple tremble, as he hurled these words out to a congregation: "If there is any man or woman I despise, it's the person who whines that he doesn't go to church now because when he was young his father and mother made him go to church so much that he got sick of it. Such sons or daughters who in this manner verbally jump up and down on the graves of a dead father and mother are unworthy of their godly parents, and I despise them for it! If you come up to me at the close of a service and say such a thing, I will not argue with you—I will despise you!"

Edwin Holt Hughes reveres the memory of his preacher father and his faithful mother. Four years after his own election as bishop in 1908, Bishop Hughes' brother Matthew was also elected to the episcopacy.

Bishop Hughes says his preacher father never referred to his two sons as "bishops." Introducing Bishop Edwin on one occasion the father said to his congregation: "Some people call him 'Bishop Hughes.' I don't—he's just Edwin." One day the father of the two famous sons was on the train when a stranger approached and introducing himself said: "I beg your pardon, are you not one of the bishops of the Methodist Episcopal Church?" The elder Hughes smiled and replied: "I'm better than that—I'm the father of two of 'em!"

The advantages of a religious atmosphere in the home are well known to Bishop Hughes. With tender enthusiasm I have heard him tell a congregation how, as a boy, time and time again he would impulsively run in from play to ask his father a question. Bursting into the parsonage study he would often find his father on his knees praying.

As the bishop's visit with us drew to a close, I had arranged to rise early in the morning to call at his hotel and take him to his train. He was to telephone me at the parsonage when he awoke, in order to aviod the possibility of missing his train. At six o'clock in the morning the ring of the telephone brought me quickly out of bed, into the darkness that precedes the sunrise. As I lifted the receiver, a voice at the other end of the wire said merrily: "Good morning, Ben. The lark has gone to meet the dawn, and the bee is on the wing'."

As the train pulled out from under the sheds of the depot, I turned to go back home, lonely for this happy soul who had brought so much inspiration to me and my community. The thought kept coming to me over and over: "No matter by what standards Methodism may be judged, a church which produces such a character is a great church indeed!"—Reprint from *Pulpit Digest*

Say Merry Christmas with The Upper Room

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Dr. Mott Wins Nobel Peace Prize

Oslo, Norway (By Wireless) (RNS) — Dr. John R. Mott, president of the World's Alliance of Young Men's Christian Associations, was named here as winner of the 1946 Nobel Peace Prize.

Awarded for the first time since 1939, the prize will be shared by Dr. Mott with Prof. Emily Green Balch, of Wellesley, Mass., honorary international president of the Women's International League for Peace and Freedom.

Dr. Mott, who is 81, has been connected with activities of religious organizations for more than 50 years. In addition to his YMCA activities, which include positions of national as well as international responsibility, he is one of the five co-chairmen of the World Council of Churches and chairman of its joint committee on the younger churches.

For more than 30 years Dr. Mott served as chairman of the International Missionary Council, and he is a life member of the committee of reference and counsel of the Foreign Missions Conference of North America. He also is on the executive committee of the Federal Council of Churches.

The Nobel Prize winner is a Methodist, and serves as member of that denomination's board of missions and church extension.

Christendom and Heresy

(Continued from page 1119)

which Christ so vehemently protested. The "liberal" Protestant might just as well be honest about it: the Catholic, unlike his Protestant neighbor who lives and believes in the spirit of liberty, is almost as badly off as was ever the son of Israel in the days of the Pharisees, the phylacteries, the burdensome minutiae of the law and the bondage of priestly castes. He binds his own limbs, as the old phrase says, by his act of Faith and he puts the other end of the chain into the hands of the priest. Such is the situation as between the free spirit of Protestant democracy and the tyrannical authoritarianism of Catholic theology. So, the "liberal" Protestant decides, Catholics live in a theological atmosphere that is not "congenial" to political democracy!

Much of this is so false that it calls for no refutation before a Catholic audience; more of it is irrelevant. Some of it is conscious malice. It is not easy to see what political democracy has to do with the acceptance or rejection of revelation which is presumed to come from God. It is hard for the humble mind to see why one could not debate which of several candidates for public office are the most competent and choose among these in democratic fashion and yet at the same time believe that there is no debate with regard to the rights and the authority of God, *if* He exists, or, rather, *since* He exists. One can very reasonably maintain that the democratic theory of government is by far the best under which to run the City of Man and yet continue to recognize that te *Kingdom* of Heaven is still just that. One can passionately believe in democratic processes and parliamentary government without supposing that this has anything to do with God's eternal counsels and conditions for the spernatural order. The only elections ever held in Heaven ended disastrously in the eternal fire which was prepared for the devil and his angels! The will of the people may well be sovereign in temporal matters; temporal matters have been given into our stewardship and so in them we can accept, nay claim popular responsibility. But matters eternal, the things of God with which theology is concerned, are quite another problem. Only God can tell us about them and this He does by *revelation* and that revelation is *authoritative* or it is without point.

Theology is the study of God and there is nothing *simple* about God. It is entirely false to pretend that New Testament theology is simple. It is preposterous to suggest that Protestant theology is simple. No one could possibly read the dismal, tortuous, speculations of Luther or Calvin or Boehme, or any of the classic Protestant theologians, and then complain of the intricacy of Catholic theology. We are not so much concerned, however, with the comparison of our theology with that of the Protestants; we are concerned with the "liberal" Protestant effort to contrast our theology with that of the New Testament. Compared wih the systematic and carefully defined theology of the Church, New Testament theology is hopelessly complex and puzzling; the proof of that is the hundreds of creeds into which Protestants have become divided in their effort to explain what the New Testament teaches. Dogmas such as that of the Blessed Trinity, of Original Sin, of the Redemption, of Eternal Damnation, of Supernatural Life—whatever else you may say of these, they are none of them *simple*. Yet the New Testament is replete with them and Jesus Christ not merely talked about them, He talked about little else! Certainly St. Paul, whom a generation ago Protestants used to claim for some completely unintelligible reason in his writings save *dogma*, the dogmas of Justification, of Pre-destination, of Redemption, of Ecclesiology. You may say anything you choose about St. Paul but you cannot accuse him of being *simple* in his theology. I beg you to read the prologue of St. John's Gospel and tell me whether it has that clarity and simplicity and air of indifferentism which our "liberal" Protestant friends regret that they cannot find in the Church. Yet it and all the later pronouncements with regard to the Faith (the decrees of the Councils and the like) will prove masterpieces of lucidity if you compare them with the traditional and to date unrepudiated Protestant theologians and professions of faith.

And yet, Bishop Oxnam seems to have a point. It remains true that on the whole the Catholic is bound to believe a certain set of dogmas while the Protestant is free to accept or reject them. It is true that the Catholic accepts religious authority in matters of Faith, though he is usually temperamentally wary of authority in all other matters. It is also true that the Protestant can claim a tremendous liberty in matters of faith, though he, oddly enough, is usually most deferential to authority in other matters. This brings us straight to the consideration of the relationship between *authority* and *liberty*.

Are liberty and authority irreconcilable? Is there not a level on which they complement one another? Are they not correlative rather than mutually antagonistic? Perhaps their relationship one to the other may be suggested by this paradox: liberty can only be secured by laws, and laws, in the moral sense, can only exist among things endowed with liberty. Where there are no laws or too few, not liberty but slavery exists. Even the vast and complex legislation of our political society represents a development which, in the main, guarantees greater liberty. Most of our pyramiding legislation has been written precisely in order to provide more and more protection ot liberty. The so-called "economic royalists" and others who protest the inevitable development of political authority do so because they recognize that this growth of authority means, paradoxically, an extension of liberties in which, since they are not their own, the yare not interested. Only that man is free, then, who lives under the law: the highest measure of liberty in our complex lives requires an ever more highly developed authority.

(To be concluded next week)

Parenthood Services

New York (RNS) — Establishment of planned parenthood services in every community in the country was called for in a resolution signed by 3,200 Protestant and Jewish clergymen released here by the Planned Parenthood Federation of America.

Asserting that "minority religious opposition" frequently prevents the use of adequate birth control methods by public and private institutions, the clergymen declared that planned parenthood services are essential factors "in the right of each child to be born well and wanted by its parents."

They asked also that other health and welfare agencies interested in family security adopt policies which permit their professional staffs to make miximum use of planned parenthood services "as a community health measure."

Dr. Guy Emery Shipler, executive chairman of the Federation's National Clergymen's Advisory Council and editor of *The Churchman*, said the support of so many community leaders for the planned parenthood program "will provide many localities with new services and will expand existing ones."

Representing every state in the union as well as the District of Columbia, the signers included Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Dr. John Haynes Holmes, pastor of the Community Church, New York; Rabbi Sidney E. Goldstein, New York, chairman of the Jewish Institute on Marriage and the Family.

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Texas Methodist Use Camera

San Antonia, Texas (RNS)—Texas Methdists are using the camera to emphasize the tewardship phase of the denomination's Cruade for Christ.

Pictures taken by church leaders in a reent tour of Southwest Texas and the Mexian border region illustrate contrasting scenes f farm, ranch, and rural life. Neglected soil ictures are compared with those of rich, ferle area.

The pictures are aimed at inspiring Methdists to obtain the best results from their nd and homes, as well as keeping them fficient and well-tended.

Ulster Protestants Aroused

Belfast (By Wireless) (RNS)—Demands or the resignation of Premier Sir Basil Brooke and Education Minister S. H. Hall-Thompson were made at a meeting of Protstants here called to protest the government-ponsored Education Bill. The meeting was ponsored jointly by the Presbyterian Church, he Church of Ireland and The Methodist Church, the three largest Protestant denomnations in Northern Ireland.

Presided over by the Very Rev. R. C. H. lliott, dean of Down Cathedral, the meeting oted a fund to fight passage of the measure nd appointed a committee to inform the rotestant community of "the danger to hich they are exposed and to take such rther action as may be necessary to proect the rights they enjoy under existing cts."

One of the principal objections to the bill was brought out at the meeting, is that makes it possible for "non-Christian, antihristian or agnostic" teachers to gain a footg on the teaching staffs of primary and igher schools.

Asserting that Protestants have been deanding for the past two and a half years settlement that would ensure Bible instructon in schools by teachers willing to give ch instruction, Dean Elliott charged that e government "has gone back on the settleent we thought had been achieved for all me when the Education Act of 1930 was ssed.

This was a reference to legislation which ermitted secondary schools to make their vn arrangements regarding religious inruction, leaving them free to give it or t. The new bill, however, makes religious struction compulsory in secondary as well primary schools.

Dean Elliott asserted that the government as yielded to pressure from other quarters d has made changes to which Protestants ve every right to object."

"We tremble to think," he said, "what will ppen in ten or twenty years if the reprentatives of the people are prevented from curing that Protestant children will be ught by teachers chosen for that purpose."

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Thanksgiving Observation

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Who giveth praise
Through all his days
For mercies of God's sending,
He findeth most
In God to boast
This day of Thanks attending.

Who thanks hath said
For common bread
And praises as he breaketh,
For ampler meal
Right thanks doth feel,
A holy feast it maketh.

Who every week
God's face doth seek
His recent blessings counting,
He findeth more
Of precious ore
In richness ever mounting.

Who never cries
When God denies,
His goodness ne'er suspecting,
For gifts of grace
Hath larger place,
The things of God's selecting.

Anti-Vice Drive

Steubenville, O. (RNS)—A petition urging Gov. Frank Lausche to order a special grand jury investigation of vice conditions in Steubenville and Jefferson County was signed by 760 people here.

The petition was presented by the Steubenville Ministerial Association, which has been conducting a clean-up campaign, at a mass meeting attended by 1,000 local residents.

The Rev. Norman E. Nygaard, spokesman for the ministers who had first demanded that they be given guns and authority to form a vice-squad with the help of 20 war veterans, said the petition would be taken to the state capital and that the ministers might organize an auto caravan to Columbus.

Calling for an investigation of vice conditions and indictments and restraining orders aganist all persons renting property for gambling and prostitution, the petition also seeks an inquiry into the conduct of Steubenville public officials. If found negligent, the petition asks that the officials be removed from office and if any laws have been broken, that they be prosecuted.

Mr. Nygaard told the mass meeting that the ministers had found racketeers "in our congregations, and we are driving them out." He charged that the racketeers had contributed to both major political parties, the community chest, and to local churches.

Earlier, Mayor George W. Floto told the ministers he would be willing to form a vice squad as they had requested, but that a city ordinance governing the appointment of special police was written for the protection of private property only. Mr. Nygaard said that an investigation of local ordinances by an attorney for the ministers had disclosed the same restriction.

Mayor Floto, however, declared he would ask the City Council to amend the ordinance at its next regular meeting. The mayor indicated that should seven of the nine councilmen approve the amendment, a special vice squad could be appointed immediately.

If passed by a majority vote only, six weeks must elapse before appointment, as state law requires a certain number of readings of the amendment, and an additional 30 days must pass before the amendment becomes effective.

Back Crusading Woman Editor

Pickens, Miss. (RNS) — A crusading woman editor, Hazel Brannon of the *Lexington* (Miss.) *Advertiser,* has won the backing of the Methodist church here in her fight to clean up gambling and illegal liquor sales in Holmes County.

Church members protested a recent circuit court decision which found Miss Brannon guilty of contempt after she had been charged with talking to a witness during a murder trial at Lexington.

The Methodists took special exception to remarks made by Judge S. F. Davis, who said, "When Gabriel rolls back the scroll of Heaven, he will find the world like it is today."

The Rev. J. Noel Hinson, pastor of the church, said that if the judge's opinions are true, "there is no need to have churches, the war was fought in vain, our young men died to no avail, and there is no need to have circuit judges."

Bishop Sherrill to Be Installed

New York (RNS) — Bishop Henry Knox Sherrill, of Massachusetts, will be installed as Presiding Bishop of the Protestant Episcopal Church in a special service at Washington Cathedral, Washington, D. C., on Jan. 14th, it was announced here by Bishop Henry St. George Tucker, retiring presiding bishop.

A specially-written form of service based somewhat upon the Church of England ceremony for the installation of an archbishop probably will be used.

Bishop Tucker is expected to be in charge of the service, with Bishop James DeWolf Perry of Rhode Island also taking part. Former Supreme Court Justice Owen D. Roberts, president of the Episcopal House of Deputies, will present the presiding bishop-elect for installation.

To Erect Youth Center

Sydney, Australia (By Wireless) (RNS) —Australian Methodists are planning to erect a $210,000 youth center here as a war memorial to those who died in service during the war. Present program calls for building to start at the end of 1947.

The War Memorial Youth Center, official name of the building, will contain lecture rooms, a radio station, recreational facilities, a psychiatry clinic, and residential rooms for students.

Main function of the center, according to Methodist leaders here, is to train interdenominational Christian Endeavor leaders who will give religious instruction in the commonwealth public schools.

Translating The Bible For Today

(Continued from page 1113)

write into the margin the changes we intended to propose. When the committee came together, Dr. Moffatt, as executive secretary, would read a paragraph; and then the group around the table would start in. By the time they were through, it would be difficult to tell who had made the first draft, so carefully had it been gone over by the committee as a whole. This was then mimeographed, and given further study; it was revised again, and then a third time. Countless word studies were made in the endeavor to bring consistency into books which had been first revised one by one. The denominational adviser correspondents received samples of the work, and made their suggestions. Many people over the country, on hearing of the projects, volunteered suggestions. In the nature of the case not all could be accepted, but I can state that all were at least given consideration. Then the Old Testament section had to pass upon our work. Their objections, however, resulted in only a very few changes. The final step was preparing the manuscript for the printer. You can imagine that in the revision of documents over a period of six to seven years it was no siimple matter to keep a perfect record of every action taken. It would have been relatively simple for any one of the group to make his own translations. Two of the committee had already done so. But this was no private version. It was a translation made on behalf of the Church and for the Church.

The first edition has been published in blue cloth. We do not mind if it looks like a novel so long as it reads as easily as a novel. It is printed in large 12 point type. How we have sinned against the little children in asking them to love a book printed in a type which their eyes are not accustomed to read! It has one column to the page, is printed in paragraphs, with modern punctuation: No more of those obsolete forms and inflections! That is not biblical language; that is Elizabethan, and has nothing to do with ancient Hebrew life or first century Palestine. For those who desire a Bible of more traditional appearance, black leather editions will be printed as soon as possible. Also it is hoped that an inexpensive "text-book" edition may come out soon, which churches may buy in quantity for their church school.

What are the chief differences which readers will discover? The first and most obvious is due to translating a more authentic Greek text. You will find that the eighth chapter of the Gospel of John begins with verse twelve. The story of the woman taken in adultery will be found in a footnote at the bottom of the page. That is because it does not appear in any early manuscript, and is recognized by all scholars as a late insertion into this Gospel. Many inquire, "Why did you leave off the end of the Lord's Prayer?" The answer is that nothing has been left out which is to be found in the most authentic manuscripts. The doxology to the Lord's Prayer did not stand even in the Latin Vulgate. There need be no criticism of its liturgical use, but it does not belong in canonical Scripture.

A second type of change lay in the need to remove ambiguities in the older version. Matthew 26.27 read, "And when he had given thanks he distributed the cup saying, 'Drink ye all of it.'" Despite the fact that ministers have carefully explained this word to their congregation, countless communicants think that it means that they should drain the cup. The new version will remove any possibility of this misunderstanding. "Drink of it, all of you."

A third type of change arose from the need to remove mistranslations. Galatians 3. 24 read, "The law was our school-master to bring us to Christ." But the word *paidagogos* did not mean a teacher but a slave attendant; there is nothing in the Greek which represents "to bring us"; that was introduced from the preconceptions of the older translators. The new version reads, "The law was our custodian until Christ came."

A fourth type of change arose because words have changed their meaning in the last three and a half centuries. Typical of these is the term used for the Holy Spirit in the Gospel of John. The term "Comforter" has brought a great deal of consolation to many readers. But that was not the intention in 1611. Then the word meant "Strengthener," but today we get a very different connotation. Here was our problem! The Greek *paracletos* is used in these chapters in three different ways: as a legal defender, a companion and friend, and as a teacher. If you know any other English word which combines all three of these better than Counselor," I wish you would have told us, but personally I think that it is a happy choice.

We cannot take time to illustrate all of the types of changes made. It is to be hoped that the religious press will run a standing feature on "New Light from Ancient Scripture," calling attention to some of the passages in which important changes have been made. Some of them you may not approve. May I remind you, however, that every member of the committee has a list of passages where the reading was opposed by him. A corporate version cannot possibly please everyone at every point. The widespread acclaim which the resultant translation has received testifies to the general success of the work of the committee.

There are certain misapprehensions which readers should guard against. First, this is not a new Bible. Of course it is a new translation, but it is in no sense a new Bible. In fact, it is far older than the King James Version. They had only twelfth and fifteenth century manuscripts upon which to work. Our committee had access to third and forth century manuscripts. You see what I mean by saying that it is a far older Bible than any previously available.

Again, we should remember that there has been no revision of the Bible. Some poorly informed people seem to think that a group of college professors who did not like the Bible as it was got off into a corner to fix it up to suit themselves. But there has been no revision of Scripture according to human desires. There has only been a revision of English words with which to reproduce the most authentic manuscripts which are available.

Finally, it should be borne in mind that the Revised Standard Version of the New Standard Version of the New Testament is not just one more modern version. It is in fact the fifth authorized version in the history of the English Bible. The first was the Great Bible of 1539; the second was the Bishops' Bible of 1568; the third was the King James Version of 1611; the fourth was the Revised Version of 1881 and 1901; and the fifth is the Revised Standard Version of 1946. The body which authorized it, The International Council of Religious Education, is the organization through which forty of the leading denominations of the United States and Canada unite for their educational work. In addition, thirty-one state councils of churches and religious education are also member agencies. The International Council represents far more English-speaking Christians than were in the world in 1611.

The Protestant communions for which it has been made have welcomed the Revised Standard Version of the New Testament with a reception which has been most encouraging. Some have already set the date on which their church school publications will appear in the new version. Some are considering some form of official adoption. Everywhere ministers are reading from the Revised Version of the New Testament for the morning and evening lessons, and finding that their people welcome it. They recognize in it the old familiar Word of God, but with new light shed upon it in a surprising and clarifying way. If the scholar praises the translation for its accuracy, the common man greets it because it is so understandable. The obscure is made plain, and the ordinary reader no longer finds a veil hung over the Bible by its unaccustomed speech. He is now able to see clearly, and seeing to understand. May it bring over all the Church a revival of Bible reading, and through that a new out-pouring of God's Spirit upon his people!

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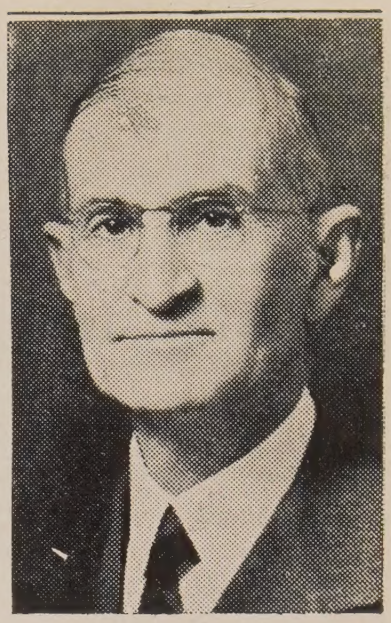

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Deaconess Marches On

CLARENCE A. MORRILL

During the summer, the field representative of the New England Deaconess Hospital had his first experience of preaching on a larger parish, and that larger parish had seven points. Probably one of the most outstanding pieces of work being done by any single minister is being accomplished by Mrs. Margaret Henricksen of Prospect Harbor, Me. About a year ago, when she took over this work, she had two parishes under her keeping. Gradually she has opened up the work in all of these little churches until her Sunday schedule now begins at nine-thirty in the morning and ends at eight-thirty in the evening. Your representative was allowed the privilege of preaching in every one of these seven points on Sunday, August eleventh, his message being received by large and enthusiastic audiences.

As we have returned to the opening of the active campaign in the Maine Conference, a complete support is being given by the district superintendents, the district conference and the local parishes of this annual conference.

The Bangor District accepted a quota of sixteen thousand dollars to be raised and paid across a period of three years. Likewise, the Augusta District has accepted a quota of sixteen thousand dollars; and the Portland District has accepted a quota of eighteen thousand dollars,—making a grand total for the Maine Conference of fifty thousand dollars.

The enthusiasm of the local parishes in which your representative has preached has been most encouraging. There has not been one church yet that has not accepted its obligation in full and, in some instances, over-subscribed the same.

One of the finest exhibitions of this co-operative spirit was shown at the church in Strong, of which the Rev. Roy S. Graffam is the beloved pastor. On the morning that your representative preached in this church there were about forty persons present; ten of these being minors. Your representative was somewhat skeptical as to what the result would be. The quota for this little church was one hundred and sixty dollars. The pastor of the church looked at your representative, before going into the pulpit, and said, "My people have never failed yet." Your representative still felt skeptical as to whether or not this little band of people could raise this amount in three years. However, when the pledges were taken and the offering plates passed, there was fifty dollars in cash and two hundred and thirty-three dollars pledged.

At Lewiston, Me., and North Auburn, where the Rev. N. L. Porter is the energetic pastor, your representative asked him what course of action we would take relative to getting the subscription. He answered, "Oh, we will not take subscriptions. These people will include this matter in their budget in full."

Again on Nov., 3rd, at Belfast, Me., where the Rev. Arthur Leigh is minister, and likewise at Searsmont and Searsport, where the Rev. George Voltz is the pastor, most enthusiastic support was given to the program and guarantee of the full amount was made.

The same action was taken by our church at Westbrook and on Sunday evening, Nov. tenth, at Cape Porpoise, the Rev. Marvin Green, minister of this community Methodist church, said to your representative, "Why of course there will be no subscription taken. This church has written the amount into its budget for the three year period."

This most encouraging spirit gives an added impetus to the work, and it is certainly indicative that,—as Maine goes, so should the Boston area. Maine has usually been the state that has led all great crusades. We are indeed hopeful that the rest of the conferences of the area will follow in the trail of the Maine Conference, and fulfill this obligation within a short period of time.

When the church realizes that its quota is broken down over a three year period, it really is not a heavy obligation and, in most instances, could be written into the budget of the church.

Again we do want to thank all the churches that have generously contributed and are determined to fulfill their quota. We know that every church in New England Methodism will do so as soon as it is able.

Methodist Clergyman Elected

SIDNEY, AUSTRALIA (By Wireless) (RNS) New members attending the opening of the Australian Parlament included the Rev. Gilbert W. A. Duthie, 34-year-old former Methodist minister, of Wilmot, Tasmania, who retired from the ministry to defeat Representative James A. Guy, candidate for re-election. Son of a poor wheat farmer, Mr. Duthie was assisted in his bid for office by his wife and two young children, who skimped on household expenses to raise campaign funds.

The Two Portals Backfire

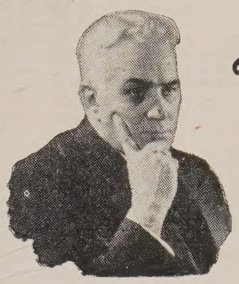
(Continued from page 1117)

the present time. One can suffer body blows, defeats in honorable conflict or reverses, but nagging, acid nagging is too irritating for endurance. There is no country in the world which has suffered more, or wants war less than Russia. She does not care to attack or annex any foreign country. Before any one disputes this, even in his own mind, let him examine the map of Russia of fifty years ago and her international policy for the past thirty years. Her method of development has been by ideas. At no time has she attacked any outside nation until those nations set the rules and provoked her to use force. If we want war with Russia the surest way to get it is to continue our nagging. And IF we get it she has the men, the materials and the resources to withstand attack from without for a century without being conquered. It would be much better for us to use *common sense* and *reason* in dealing with the U. S. S. R.

(Rev.) F. I. JOHNSON,
St. Cloud, Florida

Let This Card Say *Merry Christmas*

TO FRIENDS . . . who are trying to establish a real Christian home and need proper guidance for rearing their children



or

TO SOME LONELY PERSON . . . who, because of age, illness, or occupation, is unable to attend church services

or

TO YOUNG FRIENDS . . . who need the kind of fine, wholesome reading materials that are found in exciting, colorful story papers

. . and it will have a year-long meaning

THE CHRISTIAN HOME—The magazine with purpose: To unite church and home, and to l parents who are perplexed as to how their ildren can be reared in the highest Christian nner. Price, $1.25 per year.

THE HOME QUARTERLY—For the one per- n in fifteen in the United States now over cty-five years old. Or for those who are vsically handicapped or kept at home because occupation. Inspirational and spiritually up- ting. Price, 75c per year.

STORY PAPERS FOR ALL AGE GROUPS— lorful, entertaining story papers that present rile, heroic characters in highly dramatic rrative.

ctures & Stories (Child. 6 to 8)	per year,	.50
ails for Juniors (Child. 9 to 11)	per year,	.75
ys Today (Boys 12 to 14)	per year,	.75
rls Today (Girls 12 to 14)	per year,	.75
ssmate (Up to 23)	per year,	1.00

HOW LONG will your expressions of love and appreciation, made to friends at this Christmastime, remain in the hearts of the ones to whom you send them? Will they be swept aside by the many others which will arrive at the same time? Or, will they be soon forgotten because they are lacking in individuality?

Why not make sure that your gifts will stand out among all the others, and that your sentiments will be kept fresh in the memory of your friends throughout the entire year? There could be no better way to express your good wishes and at the same time make your gifts have lasting value than to send your friends a year's subscription to one of the fine Methodist magazines. There is a suitable one for every person among your acquaintances, even though they may be members of other denominations.

If you have friends who are parents, they will enjoy the CHRISTIAN HOME. It is the magazine that helps parents guide children to be Christian.

Some lonely person who is kept at home because of age, illness, or occupation will appreciate receiving THE HOME QUARTERLY. It carries articles on religion, health, hobbies, also devotional materials, and Sunday school lessons.

Your young friends—anywhere from children to young adults—will be delighted to receive one of the colorful story papers which are published for all age groups.

So, why not go over your list and place an order for the proper magazine for each person you want to remember. Nothing could be easier to do. All that is necessary is for you to fill out the coupon below (use extra sheet of paper if needed) and send to The Methodist Publishing House serving your territory. They will enter the subscription and *send an announcement card showing your name as the giver.* And it will say Merry Christmas twelve times during the year.

THE METHODIST PUBLISHING HOUSE

Cincinnati 2 · Chicago 11 · Nashville 2 · San Francisco 2 · Kansas City 6 · Portland 5
New York 11 · Pittsburgh 30 · Richmond 16 · Dallas 1 · Baltimore 3 · Boston 16 · Detroit 1

Please enter my order for the following one-year Gift Subscription (check one wanted):

- ☐ CHRISTIAN HOME $1.25
- ☐ HOME QUARTERLY ..... .75
- ☐ PICTURES AND STORIES ..... .50
- ☐ TRAILS FOR JUNIORS ..... .75
- ☐ BOYS TODAY ..... .75
- ☐ GIRLS TODAY ..... .75
- ☐ CLASSMATE 1.00

SEND TO _____

Street or R. F. D. _____

City _____ ( ) State _____

YOUR NAME _____

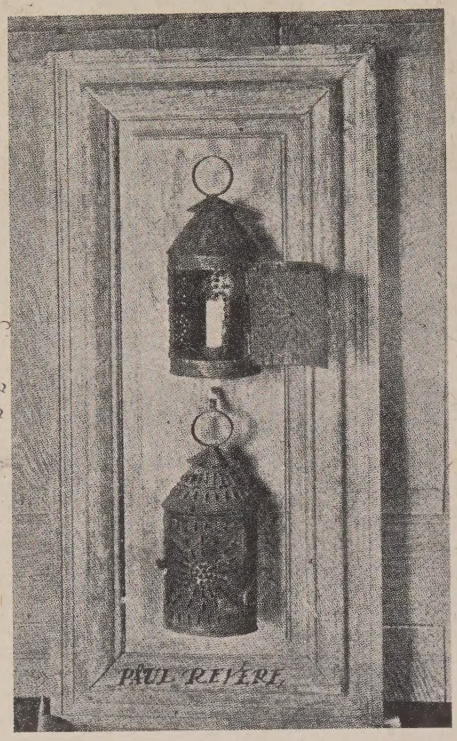
Your address _____

NOTE: Use extra sheet of paper to order additional subscriptions.

You Continue The Spirit of The Reformation by Supporting ZIONS HERALD

Independent for 125 Years

Library of the
UNION THEOLOGICAL SEMINARY
New York
NOV 22



As the lights from

Old North Church

Warned the Nation,

so we

must send out

the light of truth

to a dark world

WILL YOU HELP US?

TO THE BOSTON WESLEYAN ASSOCIATION
581 Boylston Street, Boston 16, Mass.

I want to be enrolled as a Zions Herald Associate.

I am enclosing $.....as my contribution.

Signed .....

Street .....

City .....

(Make checks payable to Boston Wesleyan Association)